The Marrow Of Sacred Divinity

William Ames

THE MARROW OF SACRED DIVINITY

[or, **Marrow of Theology**]

DRAWN OUT OF THE Holy Scriptures and the Interpreters of it, and brought into Method

BY

WILLIAM AMES,

Sometime Doctor and Professor of Divinity in the famous University at Franeker in Friesland. Translated out of the Latin, for the benefit of those who are not acquainted with strange Tongues.

To which are annexed certain Tables representing the Substance and heads of all in a short view, directing to the Chapters where they are handled. And also a table opening the hard words contained in it.

A Work useful for this Season.

1Cor 14.26

When you come together, every one has a Psalm, has a doctrine, has a Tongue, has a Revelation, has an Interpretation. Let all things be done unto edifying.

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Note from The Publisher

Having published ***A Body of Doctrinal and Practical Divinity*** and the ***Cause of God and Truth*****,** by Dr John Gill along with The sermons of **Tobias Crisp** . John Gill quotes often from Dr Ames in his works and for this reason we have made The ***Marrow of Sacred Divinity*** available for the reader of today. We have included a list of words and sought the spellings to make it an easier read.

Biography of William Ames (1576-1633)

Dr. William Ames (1576-1633) was born in 1576 at Ipswich in Suffolk, that region east of Anglia where Puritanism had first "begun", and where the persecution of the crown was least effective. His father was a merchant who was sympathetic to the Puritan cause; his mother was a relative of later colonist Pilgrims of Plymouth, Massachusetts. Both his parents died, and William was taken in by his uncle, Robert Snelling of Oxford, who took William into his home, and with understanding and generosity saw to his needs and education.

Ames chose the centre of Puritan learning, Cambridge University, over Oxford for his higher education. Cambridge was dominated during Elizabethan and Jacobean time by the teaching and preaching of Thomas Cartwright (1535-1603), William Perkins (1558-1602), and John Preston (1587-1628). Ames had the good providence to become close to William Perkins, and their relationship not only grew as teacher/student, but also as friends.

Ames received his A.B. degree in 1607 and was promptly invited to become a fellow (professor) of Christ's College. He was even in the running for the mastership of the college as a successor to Edmund Barwell in 1609. But higher authorities in state and established church interfered to prevent the election of such a strong nonconformist candidate. Ames refused to wear vestments, and he spoke out against the sign of the cross administered during baptism and other ceremonies. Another candidate was chosen, and in the eyes of Ames and other Puritans, the college status deteriorated. Ames withdrew his fellowship, and never returned again to English Academia.

Ames made the transition from being a fellow to taking up the pastorate, but it was not long afterward that persecution began to intensify under the reign of James I and Archbishop Bancroft. Particularly, Ames was sought after since he had translated William Bradshaw's treatise "English Puritanism" which set forth in hard terms the nonconformist views. Ames made a decision to leave England and go to Holland.

Ames arrived in Holland in 1610 to begin a new life that would bring him fame, conflict, the death of his first wife, financial insecurity, continued interference from English authorities, and his own death at age 57. During the first years of exile, Ames supported himself by offering his ministerial services to one of the several large communities of Englishmen living in the Netherlands. Ever since the Marian persecution of the 1550's, English nonconformist ministers in exile had always been able to find professional employment, although usually at a bare substance level. Supported by Colonel Horatio Vere, a Puritan sympathizer, Ames succeeded John Burgess in 1611 (same year as the KJV version was published for the second time) as chaplain to the British community at The Hague. Ames courted Burgess' daughter and married her, but she died soon after and left him childless. The long arm of bishop and king reached across the North Sea and Vere was forced to dismiss Ames in 1618. His professional life continued to be precarious until until his appointment to a professorship at the young University of Franeker in north Holland. Although his recommendation in 1619 by the Synod of South Holland was enthusiastically received by the trustees of the new Friesland University, Ames was not able to deliver his inaugural address until 1622. The English authorities spared no effort to prevent his taking the post and would likely had been successful if it had not been for the direct intervention of the Dutch Prince Moritz.

Despite this array of personal misfortune and difficulty, Ames voice was still one of the most influential in the theological development of the Puritan and Reformed churches in England and the Netherlands. From discussion of church polity with John Robinson, he turned to dispute with continental theologians. The points of argument were all related to Arminianism, the great theological heresy of the seventeenth century. Very soon after his arrival in Holland, Ames was enlisted on the side of the

orthodox party which was standing its ground against the position of the late Jacobus Arminius (1560-1609). The Arminians, or Remonstrants as they were better known opposed the "rigid" Calvinism of the Dutch Reformed churches–a "rigidity" also shared among the English Puritans. The Remonstrants argued two main points: that the human will played a significant, if not a controlling role in salvation and that Christ died for all men, not just the elect. On the second point, Arminius had made a special attack on theory of predestination held by William Perkins, Ames' respective Cambridge tutor. Ames did battle in several tracts with Jan Uitenbogaert, Simon Episcopius, and especially Nicolaas Grevinchoven, an influential Remonstrant minister in Rotterdam. The "Coronis ad collationem Hagiensem", or "A Finishing Touch to the Hague Conference", published in 1618 as a strong affirmation of the orthodox ministers, presented forcefully the Amesian answer to the Remonstrants. In the winter of 1618-1619 the whole Arminian conflict came to a climax during the Synod of Dort to which Reformed theologians came from England, Holland, France, Switzerland and Germany. Ames served as a consultant to the moderator of the Synod, which finally condemned Arminian theology.

Ames was thought to be some sort of giant killer in theological debate. What disturbed him about the Remonstrants was their failure to give the sovereignty and working power of God a primary place in theology; they had, in his mind, placed the Almighty at the beck and call of man. For this they surely deserved censure. Ames began his work as professor of theology at Franeker happily in 1622. These were his most productive years. During the span of years he taught at this University, he continued to write against the Arminian crisis, though he was sympathetic to those who were being led astray by false doctrine. Late in the 1620's he decided he should leave the University for the New World. Ames had received correspondence from his friends in the New World to join them and endeavor there as a pastor, teacher, school or academy head. But William Ames was never to sail for New England. He, instead, ended up in Rotterdam in 1632 to answer a call from an Independent congregation as co-minister with his friend Hugh Peter. The church planned to open a school, having Ames as their head master. But in 1633 the River Maas flooded and the homes of the church members, as well as Ames. Ames was exposed to cold water and cold air and contracted a high fever which his weakened heart could not stand. Medicine and doctors were of no avail; his family and friends watch his courageous spirit endure to the end which was just a few days later.

Thus, he who was the greatest influence on early America never arrived there. He may have been the first president of Harvard, instead of Thomas Shepherd, but "come what may" were not part of God's ordained plan for his life. According to Daniel Neal, the first furniture at Harvard were the books of Ames, the famous professor of divinity at Franeker. He was of such profound influence upon the theology of New England that he was quoted more than Luther or Calvin combined. Jonathan Edwards often began with the thought of the Franeker professor.

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BY WILLIAM AMES, sometime Doctor and Professor of Divinity in the famous University at Francken in Friesland.

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Brief Premonition, Or Forewarning Of The Author, Touching The Reason Of His Purpose

Although I do not assume this to my self, to comprehend in my mind all the thoughts of evil speakers, yet I foresee divers exceptions which this my endeavour (proceeding certainly from a very good intent) *Proseculi genio* according to the disposition of the world, will fall into; the chief of which I purpose briefly to meet withal.

Some, and those indeed not unlearned, dislike this whole manner of writing, that the sum of Divinity should be brought into a short compend. They desire great Volumes, wherein they may loosely either dwell,

or wander. Whom I desire to consider, that all have not so great leisure, or so vast a wit, as to hunt the Partrich in the Mountains, and Woods: but that the condition of many doth rather require, that the nest it self, or the seat of the matter which they pursue, be shewed without any more ado.

Some do not dislike this way, if the chief heads be handled in a Rhetorical way, but they think that every particle is not so punctually to be insisted on. But indeed, when the speech is carried on like a swift stream, although it catch many things of all sorts, yet you can hold fast but a little, you can catch but a little, you cannot find where you may constantly rest: but when certain rules are delivered, the Reader hath always, as it were at every pace, the place marked where he may set this foot.

Some also there will be, who will condemn the care of Method, and Logical form as curious and troublesome. But to them a sounder judgement is to be wished, because they remove the art of understanding, judgement, and memory from those things, which do almost only deserve to bee understood, known, and committed to memory.

On the other side there will not be wanting some who will require more exactness of the art of Logic, whom I could not fully satisfy if I would, through my own imperfection, neither indeed would I so much as I could, because of the weakness of others. I imagine there will not be few who will think that to set forth such institutions as these, after so many labours of learned men in the same kind, is superfluous, and but to do that which hath been done before. Of whose opinion I should readily be, if any thing of this kind were extant, which did please all in every respect.

Which notwithstanding, I would not have so taken, as if it ever came into my mind to hope any such thing of this writing; but because I am not out of hope, that it may come to pass that two, or three or so, may fall upon this of ours, who may here find something more fit to instruct, and stir them up to piety, then they have observed in the more learned writings of others; which conjecture if it do not fail me, I shall think I have done a work worth the labour.

I cannot but expect to be blamed of obscurity of those that are not so skilful, whom I desire that they would learn of *Cyrus Radiorum, latis luminibus non tam esse suaves,* that is, The diffused brightness of the beams of the Sun is not so pleasant in large windows; Certainly a contracted light, although it may seem small, yet it doth more enlighten (if a man come near and observe) then that which is, as it were dispersed, by too much enlargement.

The dryness of the style, and harshness of some words will be much blamed by the same persons. But I do proffer to exercise my self on that heresy, that when it is my purpose to Teach, I think I should not say that in two words which may be said in one; and that that key is to be chosen which doth open best, although it be of wood, if there be not a golden key of the same efficacy.

Lastly, if there be any who desire to have some practical things, especially here following, more largely explained, we shall endeavour to satisfy them hereafter (if God give leave) in a particular Treatise, which at this time we have an affection to, touching questions which are usually called cases of conscience.

If there be any who do yet find fault with, or desire other things, I would entreat them, that they would vouchsafe candidly to impart to me their thoughts, which may afford desired matter for a just apology, or due amendment.

To the Reader

Table of Definitions

These words explained are not intended for the learned, but for the unlearned, whereby they may come to the understanding of this book and others of the same nature, and the rather because many sentences may depend on the opening of a word. See Page 148.

We have done our best to update the spelling so please excuse the uncorrected words.

William Ames

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THE FIRST BOOK OF DIVINITY

Chapter 1
Of the Definition, or Nature of Divinity

Divinity is the doctrine of living to God, John 6. 68. The words of eternal life, Acts 5. 20. The words of this life, Rom. 6. 11. Reckon your selves to be alive unto God.

2. It is called a doctrine, not as if the name of Intelligence, Science, Sapience, Art, or Prudence were not hereto belonging; for all these are in every accurate Discipline, and especially in Divinity: but because this discipline is not from Nature and human invention, (as others are) but from divine revelation and institution. Isaiah 51. 4. Doctrine shall proceed from me, Matth. 21. 25. From Heaven: why did you not then believe him? John 9. 29. we know that God spake to Moses, Gal. 1. 11. 12. The gospel is not according to man: for neither did I receive it from man, neither was I taught it, but by Revelation, John 6. 45.

3. The principles of other Arts being inbred in us may be polished and brought to perfection, by sense, observation, experience, and induction: but the solid principles of Divinity how ever they may be brought to perfection by study and industry, yet they are not in us from Nature. Matth. 16. 17. flesh and blood hath not revealed this unto thee.

4. But seeing every Art consists of rules, whereby some Act of the Creature is directed, and seeing life is the most noble of all acts, it (that is Divinity) cannot properly be conversant about any other thing then about life.

5. And seeing, that, that life of the Creature is most perfect, which comes nearst to the living, and life-giving God, therefore the nature of Divinity life is to live to God.

6. Men live to God when they live, according to the will of God, to the glory of God, God inwardly working in them, 1. Pet. 4. 2. 6. that he might live after the will of God; according to God. Gal. 2. 19. 20. That I may live to God: Christ lives in me. 2. Cor. 4. 10. that that life of Jesus might be manifest in our bodies. Phil. 1. 20. Christ shall be magnified in my body, whether by life or death.

7. This life, as touching its essence remain one and the same, from its beginning unto eternity. John 3. 36. &

5. 24. He that believeth in the Son hath eternal life, 1. John 3:36 ? 15. Life eternal remaining in him.
8. But although in this life there is contained as well to live happily as to live well, yet , to live well, is more excellent then , to live happily; and that which ought chiefly and finally to be respected is not blessedness, which respects our profit, but goodness, which is referred to Gods glory. Therefore Divinity is better defined by that good life whereby we live to God, then by a blessed life whereby we live to our selves; as it is called of the Apostle by a Synecdoche. The doctrine according to God lives (Godliness) , 1. Tim. 6. 3.
9. Moreover seeing this life is a spiritual act of the whole man, whereby he is carried on to enjoy God, and to do according to his will, and it is manifest that those things are proper to the will, it follows that the prime and proper subject of Divinity is the will. Pro. 4. 23. From the heart commeth actions of life. And 23. 26. Give me thy heart.
10. But seeing this life and will is truly and properly our most perfect practise, It is of it self manifest, that Divinity is practical, and not a speculative discipline, not only in that common respect, whereby other disciplines have their , well doing for their end, but it is practical in a peculiar and special manner and above all other.
11. Neither indeed is there any thing in Divinity which is not referred to the last end, or to the means pertaining to that end: all of which kind do directly tend to Practise.
12. This practise of life is so perfectly contained in Divinity, that there is no precept universally true pertaining to living well, contained in the disciplines of household government, morality, political government or making Laws, which doth not properly pertain to Divinity.
13. Divinity therefore is of all Arts, the supreme, most noble, and the master-piece, proceeding in a special manner from God, treating of God, and divine matters, and tending and leading man to God, in which respect it may be not unfitly called , or , as well as , that is a living to God, or a working to God, as well as a speaking of God.

Chapter 2.
Of the Distribution or parts of Divinity.

1. There are two parts of Divinity, Faith and observance. 2. Tim. 1. 13. Hold the express form of wholesome words, which thou hast heard of me with faith and love. 1. Tim. 1. 19. Having faith and a good conscience. Psal.37. 3. Trust in the Lord and do good. Of those parts did the Divinity of Paul consist, Acts 24. 14, 15, 16. I believe all things that are written, and have hope in God: I exercise myself to have a conscience void of offence: the same were the parts of Abraham's divinity, Gen. 15. 6. & 17. 1. Abraham believed Jehovah: walk before me continually and be perfect. The same doth Christ require of his Disciples, when besides faith he requires that they observe all things that he hath commanded, Mat. 28. 20. The same doth Paul handle, in the Epistle to the Rom. wherein it is manifest that the sum of Divinity is contained. Finally, he would that the same should be taught in the Churches, Tit. 3. 8. these things I will that thou affirm, that they that have believed God, might be careful to go before in well doing.
2. A property of this distribution (which is required in a genuine distribution of every art) is, that it flows from the nature of the object. For seeing the beginning and first act of spiritual life, (which is the proper object of Divinity) is faith, and the second act or operation flowing from that principle is observance, it necessarily follows that those two are the genuine parts of Divinity, neither is there any other to be sought for.
3. In the old Testament (fitly for that legal and servile estate) Divinity seems sometime to be divided into the fear of God and observing of his Commandments, according to that Eccles. 12. 15. The sum of all is, fear God, and keep his Commandments, for this is the whole duty of man. But by a metonymy faith is included on the former part, as appears out of Pro. 3. 5. 7. Trust in the Lord with all thine heart: fear the Lord, and depart from evil.
4. These two parts in use indeed and exercise are always joined together, yet in nature and precepts then are distinguished.
5. They are also so distinguished in order of nature, that faith holds the first place, and spiritual obedience the latter: for there can be no vital actions brought forth, unless a principle of life be first begotten within.

Chapter 3.
Of Faith.

1. Faith is a resting of the heart on God; as on the

author of life and eternal salvation: that is to say, that by him we may be freed from all evil, and obtain all good, Esa. 10. 20. Let him lean upon Jehovah the holy one of Israel in Faith. Psal. 37. 5. Roll thy way upon Jehovah, and trust in him, Jerem. 17. 7. Blessed is the man who trusteth in Jehovah, and whose confidence Jehovah is.

2. To believe commonly signifies an act of the understanding yealding assent to testimony: but because the will is wont to be moved thereupon, and to stretch forth it self to embrace the good so allowed, therefore Faith doth aptly enough set forth this act of the will also, in which manner it is necessarily understood in this place. For it is a receiving, John 1. 12. As many as received him—who believe.

3. Hence Faith is carried unto that good which by it is made ours, is an act of election, an act of the whole man, which things do in no wise agree to an act of the understanding. John 6. 35. He that commeth to me, he that believeth in me.

4. Therefore although Faith always presuppose a knowledge of the Gospel, yet there is no saving knowledge in any, (and which differs from that which is found in some that shall not be saved) but what follows this act of the will, and depends upon it. John 7. 17. & 8. 31. 32. 1. John 2. 3.

5. That truly Christian Faith which hath place in the understanding doth always lean upon a Divine testimony, as it in Divine: yet this testimony cannot be received without a pious affection of the will towards God. John 3. 33. He that receiveth his testimony, hath sealed that God is true, Rom. 4. 20. He was strengthened in Faith, giving glory to God.

6. Neither yet because it is grounded only upon a testimony, is it the more uncertain and doubtfull: but more certain in its own nature then any human science, because it is carried to its object under a formal respect of infallibility: although by reason of the imperfection of the habit whence Faith flows, the assent of Faith in this or that subject oft-times appears, weaker then the assent of science.

7. Now God is the object of Faith, not as he is considered in himself, but as we by him do live well. 1. Tim 4. 10. We hope in the living God, who is the preserver of all men, especially of those that believe.

8. Christ as Redeemer is the mediate object of Faith, but not the highest, for we believe in God through Christ. Rom. 6. 11: to live to God by Christ. 2. Cor. 3. 4. we have trust through Christ to God-ward, 1. Pet. 1. 21. Through him believing in God.

9. The sentences in the Scriptures or promises, do contain and present an object of Faith, and they are called the object of Faith by a Metonymy of the adjunct. The good which is propounded to be obtained, as it is such, is the end and effect of Faith, not properly the object it self.

But that, upon whose power we rest, in the obtaining of that good, is the proper object of Faith. 1. Cor. 1. 23. We preach Christ, and 2. 2. I determined to know nothing among you but Jesus Christ, 2. Cor. 5. 19. God in Christ.

10. With this Divine Faith, which looketh to the will of God and our own salvation, we must not simply believe any man, but God above, Rom. 3. 4. Every man is a liar, 1. Cor. 2, 5. that your faith consist not in the wisdom of men.

11. Therefore the Authority of God is the proper and immediate ground of all truth in this manner to be believed: whence is that solemn speech of the Prophets every where, the Word of the Lord. Thus saith the Lord.

12. Hence, the last resolution of Faith as it sets forth a thing to be believed, is into the authority of God, or Divine revelation. 2. Pet. 1. 20, 21. If ye first know this, that no prophecy of Scripture is of private interpretation, &c. John 2. 29. We know that God spake to Moses; As the last resolution of it as it notes the act of believing, is into the operation, and inward persuasion of the Holy Spirit, 1. Cor. 12. 3. 11. That none can call Jesus Lord, but by the Holy Spirit.

13. This Faith whereby we believe not only a God, or give credit to God, but believe in God, is true and proper confidence: not as by this word is set forth a certain and absolute persuasion of good to come, but as it signifies choosing and apprehending of a sufficient, and fit means, and such wherein such a persuasion, and expectation is founded. In which sense men are said to put confidence in their wisdom, power, friends and riches. Psa. 78. 2. They believed not in God nor trusted in his salvation.

14. This is every where declared in those phrases of Scripture, wherein the true nature of solid Faith is unfolded, To lean upon, as Isaiah 10. 20. and Pro. 3. 5. &Isa. 50. 10. Pro. 3. 5. Isa. 50. 10. Psal. 71. 6. . Rom.

10. 11.

15. Therefore to believe in God, is in believing to cleave to God, to lean on God, to rest in God as in our all-sufficient life and salvation. Deut. 30, 20. by cleaving to him, for he is thy life.

16. Hence that general assent, which the Papists make to be Faith, is not Faith, because by their own concession, it may be without any life, James 2, 17.

17. But that special assent whereby we resolve that God is our God in Christ, is not the first act of Faith, but an act flowing from Faith: for there is no greater certainty of this truth in thee then in another, nor a truer apprehension of it in thee then another, before thou hast specially applied thy self to God by Faith, Rom. 5. 1, 2. Being justified by Faith, we have peace toward God, we glory in God.

18. Seeing also that Faith is the first act of life, whereby we live to God, in Christ it must needs consist in union with God, which an assent given to the truth concerning God can in no wise do.

19. Further also, seeing he that is about to believe out of a sense of his misery, and defect of any deliverance, either in himself, or in others, must needs cast himself upon God in Christ, as a sufficient, and faithful Saviour, he cannot in any measure so cast himself by an assent of the understanding, but by a consent of the will.

20. Although in Scriptures sometimes an assent to the truth which is touching God and Christ, John 1. 50. is accounted for true Faith, yet there is a special confidence always included: and so in all places where there is speech of saving faith, either a confidence in the Messiah is presupposed, and there is only declared a determination, or application of it to the person of Christ: or by that assent confidence is set forth as an effect by its cause, John 11. 25, 26. He that believes in me shall live: believest thou this? He saith, yea Lord, I believe that thou art that Christ, that Son of God who should come into the world.

21. But whereas confidence is said to be a fruit of Faith, it is true of confidence, as it respecteth God, for that that is to come, and it is a firm hope: but as it respects God in Christ, offering himself in present, it is Faith it self; Hence arise those titles which the Scripture gives to saving Faith, that it is , Persuasion, boldness. 2. Cor. 3, 4. & 5, 6, 7, 8. Eph. 3, 12. 1. Pct. 1. 13. 1. John 5. 13, 14. a full persuasion. Roman's 4. 21. Col. 2. 2. the substance, Heb. 11. 1.

22. Now whereas true Faith is of some placed partly in the understanding, and partly in the will, that is not so accurately spoken, because it is one single virtue, and doth bring forth acts of the same kind, not partly of Science, and partly of affections. 1. Cor. 13, 13. But that solid assent yielded to the promises of the Gospel is called Faith; and confidence, partly because it begetteth Faith as it is a general assent: partly because it flows from that confidence as it is a special and solid assent apprehending the actual possession of grace already obtained. For so it rests upon confidence of the heart, as a mean, or third argument, by force whereof such a conclusion only can be inferred. E. G. He that believeth, I am sure he shall be saved. Experience also teacheth that that particular assurance of the understanding is wanting in some, for a time, who notwithstanding have true Faith lying hid in their hearts.

Chapter 4.
Of God, and his Essence

1. In the former dispute, we have treated of Faith: now order requires, that we treat of God, who is the object of Faith: which that it may be somewhat more exactly done, we will first speak of the knowledge of God.

2. God as he is in himself cannot be apprehended of any, but himself 1. Tim. 6. 16. Dwelling in that inaccessible light, whom never man saw, nor can see.

3. As he hath revealed himself unto us, he is conceived as it were, by the back parts, not by the Face. Exod. 33. 23. Thou. shalt see my back-parts, but my Face cannot be seen, and darkely, not clearly, that is, after an human manner, and measure, 1. Cor. 13. 12. Through a glass: darkely, after a sort.

4. Because those things that pertain to God are necessarily explained after an human manner: hence is that manner of speaking frequent in these matters which is called . i.e. figure that attributes those things to God which be proper to men, as in human affections senses or members.

5. Because also they are explained after our measure, to man's capacity, hence many things are spoken of God according to the way of our conceiving, rather then from his Nature.

6. We cannot know him otherwise, so as yet to live: neither have we need to know him otherwise that we

may live well, Exod. 33, 19, 20.

7. That which is revealed of God is sufficient for us, that we may live well, Deut. 29, 29. Those things which are revealed to us, and our children, for ever that we may do all the words of this Law.

8. Now that which may be known of God his Sufficiency and his Efficiency Rom. 4. 21. Being fully persuaded, that he who had promised, was able to perform.

9. These two, are the Pillars of Faith, the props of comfort, the incitements of piety, and the surest marks of true Religion: prov'd by the place before Viz. Rom. 4. 11.

10. The sufficiency of God, is that whereby he himself hath sufficient in himself for himself, and for us: hence also is he called, Al-sufficient, Gen. 17, 1.

11. This sufficiency of God is the first ground or reason of our Faith, why we believe in him, viz. because he is able to give us life, Rom. 4. 20.

12 The sufficiency of God is in his Essence, and Subsistence.

13. The Essence of God is, that, whereby he is a being, absolutely first. Isa. 44, 6. I am the first and the last, besides me there is no God. Rev. 1. 8. & 21. 6. & 22, 13. I am Alpha, and Omega, the beginning and end, the first and the last.

14. This Essence of God is declared in his Name. Jehovah.

Now because the Essence of God is such, hence it. follows.

15. First, that God is one, and only one, Deut. 6. 4. 1. Tim. 2, 5. Ephes. 4, 6. 1. Cor. 8, 5, 6. Mark 12. 32. Rom. 3. 29, 30.

16. Secondly, that is, neither from another, nor of another, nor by another, nor for another.

17. Thirdly, finally hence it is that he is void of that power which is called passive, hence he is unchangeable, Psal. 102. 27, 28. thou remaint: thou art the same. Rom. 1. 23. the glory of the Incorruptible God, James 1. 17. With whom there is no variablenesse, nor shadow of turning, or changing.

18. Now because this Essence cannot be sufficiently comprehended of us by one Act, it is explicated of us as if it were manifold, namely by many attributes.

19. They are called attributes, because they are rather said to be attributed to God, then properly to be in him, if they be taken as the words sound.

20. These attributes in God, are one most pure, and simple act. Hence the nature of the Divine attributes, may be rightly explained by these propositions as so many Consectaries, consequences, or conclusions.

21. First all the attributes of God are truly spoken of God, as well in the abstract as in the .

22. Secondly, those attributes which are in a sort common to God with the Creatures, do in their substance belong to God in the first place, to the Creatures secondarily: although the names are transferd from the Creatures to God, and so do first agree to the Creatures.

23. Thirdly, the Divine attributes do admit no inward intention, extention, remission or imparity.

24. Fourthly, the Divine attributes are not contrary one to another, but do very well agree together.

25. Fifthly, all Divine attributes are as it were Divine perfections: yet so as that all imperfection, which accompanies such a property in the Creature, is to be removed in this application of it to God, and the perfection thereof is to be conceived with greatest eminency.

26. Sixthly, Divine attributes are in God, not only virtualy, and by way of eminency, but also formally, although not in that manner, that qualities, are in the Creatures.

27. Seventhly, they are in God as in a second Essence, because they are not of the formal reason of the Divine Essence, for we conceive God to be, before we can conceive him to be just, and good.

28. Eightly, they are distinguished, from the Essence, and among themselves, not only in reason (as they say) reasoning, but also reason reasoned, so that the foundation of the distinction is in God himself.

29. Ninthly, those attributes, which in their formal respect, include something proper to the Divine Essence, are altogether incommunicable: as Omnipotency, Immensity, Eternity, and such like.

30. Tenthly, those that are said to be communicated to the Creatures, do agree to them by likeness, not altogether in the same manner as they are in God: neither yet altogether equivocaly.

31. The attributes of God set forth, What God is, and Who he is.

32. What God is, none can perfectly define, but that hath the Logic of God himself. But an imperfect description which commeth nearst to unfold Gods nature, and may bee conceived of us, is such as this.

33. God is a Spirit having life in himself. John 4. 24. God is a spirit, and Chap. 5. 26. The Father hath life in himself.

34. He is called a Spirit. 1. Negatively, because he is not a body. 2. Analogically, or by a certain likeness, because there are many perfections in spiritual substances which do more shadow forth the Divine nature, then any bodily thing can.

35. He is said to be Living. 1. Because God doth most especially work of himself, not being moved by another. 2. Because the vitall action of God is his very Essence. 3. Because he is the Fountaine of all being; and vitall operation to other living things. Acts 17. 25. 28. He giveth to all life, and breath, and all things: in him we live, move, and be.

36. He is said to live in himself, because he receiveth neither being nor life, from any, in any part.

37. Hence, the chief title of God whereby he is distinguished from all Idolls, is, that he is the living God. Deut. 32. 40. Psal. 84. 23. Ierem. 5. 2.

38. Hence our Faith seeking eternal life, doth rest in God alone, because God is the Fountaine of all life. John 5. 26.

39. Who God is, those properties do set forth to us whereby he is distinguished from all other things.

40. Now those Divine properties do shew, How great God is, and what an one he is.

41. Under the motion of Quantity he is said to be. 1. One. 2. Infinite. First inwardly, because he is unmeasurable. Secondly, outwardly as he is incomprehensible. 3. He is said to be eternal.

42. He is said to be One, not in kind, but in that most perfect unity, which in the Creatures, is wont to be called numerical, and individual.

43. God is infinite, as he is void of all bounds of his Essence, Psal. 139, 8. If I clime up to Heaven, thou art there: or make my bed in the Grave, be hold thou art there.

44. God is unmeasurable, as he is void of all matter of dimension or measure. 1. King 8. 27. The Heavens, and Heavens of heavens do not contain thee. Isa. 66. 1. Heaven is my throne, Earth my foote-stoole.

45. Hence Faith doth looke for no certain measure of blessedness, to be communicated from God, but unmeasurable glory.

46. God is incomprehensible, because he is void of any bounds to compass him.

47. Hence he is present every where; because there is no place whence he is excluded any where.

48. God is also eternal, because without beginning and end. Psal. 102. 25. 26. Esay 44. 1. 1. Tim. 1, 17.

49. Hence it is, that our Faith doth apprehend eternal life in God.

50. What an one God is those properties do set forth by which he is said to work: unto these now ought to be attributed all the properties of Essence, and quantity, simplicity, immutability, eternity, and immen'sity.

51. These qualities are conceived either under the reason of faculties or else of virtues, by which those faculties are adorned.

52. The faculties are understanding & will, whence Faith doth lean upon him, who knowes what is needful for us, and is willing also to supply it.

53. The understanding of God is simple without any composition, discourse or representation of shapes. Heb. 4. 13. All things are naked and open to his eyes.

54. The understanding of God is unchangeable: he knows not otherwise, nor more one thing then another, nor more before then now, or now then before. Acts 15. 18. known to the Lord are all his works, from before all ages.

55. The understanding of God is eternal: it neither beginneth nor endeth. Ibid.

56. The understanding of God is Infinite, because he perceiveth all truths, and reasons of all things. Iob 11. 8. 9. The Wisdom of God is heigher then the Heavens, longer then the Earth: deeper then the Sea. Psal. 139. 6. thy knowledge is more wonderfull then that I can conceive it.

57. The same way also the nature of the Divine will ought to be conceived of us.

58. The will of God is single and only one in God.

59. The will of God is unchangeable: because he always willeth the same, and in the same manner. Psal. 33. 1. The counsel of the Lord remaineth for ever.

60. The will of God is eternal; because hee doth not begin to will what before he would not, nor ceaseth to will that which before he willed. Mala. 3. 6. I Jehovah change not.

61. The will of God may be said to be infinite: because it hath no outward limitation.

62. The affections which are given to God in Scripture, as love, hatred, and the like, do either set forth acts of the will, or do agree to God only figuratively.

63. A virtue is the perfection of the understanding and will, such as is wisdom, holiness, and the like in God.
64. Virtue is attributed to God, as it notes a readiness of doing: not under the respect of an habit distinct from faculty and act.
65. But the virtues which in man arise from occasion of sin and imperfection, do not agree to God, as humility, chastity, shamefastness, and the like.
66. Out of all these attributes, that perfection of God doth result, whereby he is called blessed, 1. Tim. 1. 11. and 6. 15.
67. Hence our Faith hath a firm foundation, because it leans on God the possessor and author of all perfection, blessedness and glory.

Chapter 5.
Of the Subsistence of God

1. The Subsistence of God is that one Essence, as it is with its personal properties.
2. The same essence is common to three subsistence, and as touching the Deity, every subsistence is of it self.
3. Nothing moreover is attributed to the Essence, which may not be attributed to every subsistence in regard of the Essence of it.
4. But those things that are attributed properly to every subsistence in regard of its subsistence, cannot be attributed to the Essence.
5. The subsistences are distinguished from the Essence, as the manners of subsisting growing together with the same Essence are distinguished from the same absolutely considered.
6. They are distinguished among themselves, as Relatives by certain relative properties; so as one cannot be another; yet they are together in nature, neither can they be said to be former, or latter; but in order of beginning, and manner of subsisting.
7. But seeing those relative properties are, as it were individuating in an Essence that lives spiritually and most perfectly: therefore those subsistences are rightly called persons.
8. Now these properties are not inherent qualities, but relative affections, unto which agrees all that perfection, which is found in the like affections of the Creature, but no imperfection agrees to them.
9. Hence is that a relative property in God doth make or infer a person, which in the Creatures hath not the same reason.
10. Those subsistences are either breathing, as Father, and Son; or breathed, as the Holy Spirit.
11. To breath, or send forth is a relation, not such as by it self can make a person, but common to two persons.
12. The relative property of the Father is to beget, Psal. 2. 7. Thou art my Son, this day I begot thee. John 3. 16. the only begotten Son. Heb. 1. 6. The first begotten. Hence he is the first in Order.
13. The relative property of the Son is to be begotten, that is, so to proceed from the Father, that he is partaker of the same Essence, and doth perfectly resemble his nature: and hence, he is the second in order, Heb. 1. 3. The brightness of his glory, and the Character of his Person.
14. The property of the holy Ghost, is to be breathed, or sent forth, and proceed both from the Father, and the Son. John 15. 26. Whom I will send to you from the Father, that spirit of truth who proceeds from the Father, Roman's 8. 9. The spirit of Christ. Gal. 4. 6. The spirit of the Son.
15. The difference between (these two) to be begotten, which agrees to the Son, and to proceed, which is proper to the holy Ghost, cannot be explained by us in proper words, but that the Son proceeds from the Father alone, and the holy Ghost from the Father and the Son, making one relative together, Or making together one relation.
16. Yet it may, in part, be shadowed out in a similitude; namely the father is as it were, Deus intelligens, God understanding: the Son the express Image of the Father, is as it were Deus intellectus, God understood; the holy Spirit flowing and breathed from the Father by the Son, is as it were Deus dilectus, God beloved.
The Son is produced as it were by an act of understanding or speaking, from the understanding, or fruitful memory of the Father: the holy Spirit is produced by an act of loving or breathing from the fruitful will of the Father and the Son. Hence the Son is called the word, Wisdom, Image, which are not affirmed of the holy Ghost. But because in the Creatures there is found the generation of a Son, but there is not any thing found which doth so immediately proceed from two equally perfect (as the holy Spirit proceedeth from the Father, and the Son) therefore the procession of the Son is properly designed, noted, or set down in Scripture: but neither

is a special manner of proceeding, nor special name absolutely proper given to the third person. For it is truly said of the Father and the Son, that they are spirits, and holy, and the Son also proceedeth from the Father by spiritual generation.

17. The proper name of God, with his proper titles, is given in Scripture, not only to the Father, but also to the Son. Jer. 23. 6. Jehovah our righteousness, John 1, 1. The word was God, Rom. 9. 5. God blessed for ever, 1. Tim. 3, 16. God manifest in the flesh, Rev. 17. 14. Lord of Lords, and King of Kings. It is also given to the holy Spirit. Acts 5. 3, 4. that thou shouldest ly to the holy Spirit, thou hast lien unto God, Acts 28. 25. with Isaiah 6. 9. Jehovah said, the holy Ghost spake, 1. Cor. 3. 16. & 6. 19. 2. Cor. 6. 16. the Temple of God, the Temple of the spirit.

18. Divine attributes are affirmed not only of the Father, but also of the Son, Isaiah 9. 6. The most mighty God. Father of eternity, John 2. 25. He knew what was in man, and 3. 13. The son of man is in Heaven, and 8. 38. Before Abraham was I am. In like manner also of the holy Spirit, Psal. 139. 7. Whither shall I fly from thy spirit. 1. Cor. 2. 10. The spirit searcheth all things, even the deep things of God. Heb. 9. 14. the eternal spirit.

19. The proper operations of God, are attributed not only to the Father, but also to the Son, and the holy spirit. Election is attributed to the Son, Mat. 24. 31. His elect, and the eternal counsel of God is attributed to the holy Ghost. Isaiah 40. 13. Who hath waighed the spirit of the Lord as the man of his counsel, Creation, is attributed to the Son, John 1. 3. All things were made by him, and without him was made nothing that was made: Also it is attributed to the holy Spirit, Psal. 33. 6. By the Word of the Lord were the Heavens made, and all the strength of them by the breath of his mouth. Upholding, & governing of things created is attributed to the Son, Heb. 1. 3. Who upholdeth all things by that his mighty Word. Also they are attributed to the holy Spirit. Gen. 1. 2. The spirit did move upon the face of the waters. Zech. 4. 6. By my Spirit saith the Lord of Hosts; Proper Power of doing miracles is given to the Son. Act. 4. 10. Through the name of Jesus Christ, he standeth before you whole, & 9, 34. Jesus Christ he aleth thee. Its also given to the holy Spirit, Acts 2. 4. They began to speak with tongues, as the spirit gave them utterance. The communicating of spiritual life, and of all grace, in vocation, justification, adoption, sanctiand glorification, fication, is every where given as well to the Son & holy Spirit as to the Father, the ordaining, sending & blessing of Ecclesiastical Ministry is given to the Sonn, Eph. 4. 8. 11. He gave gifts, he gave some Apostles, &c. And to the holy Ghost, 1. Cor. 12. 11. All these works one & the same spirit, Act. 20. 28. The holy Spirit hath made you overseers. The very Resurrection of the flesh is ascribed to the Son, as the author, John 6. 54. I will raise him up. Also to the holy Spirit, Rom. 8. 11. Hee shall raise up your bodies, by his spirit dwelling in you.

20. Divine honour also, and worship is given, not only to the Father, but also to the Son, Heb. 1. 6. Let all the Angels of God worship him. And also to the holy Spirit: when his Name together with the Father and the Son, is appointed to be called upon over the Baptised. Mat. 28. 19. In the name of the Father, and Son, and holy Spirit. In like manner the Son, and Spirit is called upon, in that solemn form of salutation. The grace of the Lord Jesus Christ, and the love of God the Father, and the communication of the holy Spirit be with you all, 2. Cor. 13. 13. And whatsoever pertaineth to worship is referred as well to Christ as to the holy Spirit, in that the true worshippers of God, as they are such, are called Temples not only of God the Father, but also of Christ, Rev. 21. 22. The Lord God Almighty is her Temple, and the Lamb. 1. Cor. 3. 16. Know ye not, that ye are the Temple of God, and the Spirit of God dwelleth in you? and 6. 19. Know ye not that your body is the Temple of the holy Spirit, who is in you.

21. Finally, that authority, and majesty, which is proper to God, is given to the Son and the spirit. 1. Cor. 2. 8. The Lord of glory, 1. Pet. 4. 14. that spirit of glory. All holy prophecy is attributed to Christ and the holy Spirit. 1. Pet. 3. 19. Christ by his spirit went and preached to the spirits that are in prison. 2. Pet. 1. 21. Holy men sake being moved by the holy Spirit. Acts 28. 25. The holy Spirit sake by Isaiah the Prophet.

22. Now that the holy Spirit is propounded to us in all these as a person subsisting, it doth manifestly appear by this, that life, understanding, will and power is given to him every where, together with all acts proper to a person.

23, Also his distinction from the Father and the Son is

clearly taught when he is called, another, sent, coming, from the Father and the Son. John 14.

24. Hence, God is the object of our Faith, is every way sufficient to impart salvation to us. For all love, grace, and the communication of those things which pertain to living well, do flow from the Father, Son, and holy Spirit, 2. Cor. 13. 13.

Chapter 6.
Of the Efficiency of God

1. The Efficiency of God is that, whereby he works all in all things. Eph. 1. 11. Who works all things. Rom. 11. 36. Of him, by him, and for him are all things.

3. That Effecting, working, or acting of God, being actively taken as they are in God acting, not realy diverse from God himself. For no composition, ormutation of power and act can have place in the most simple, and immutable nature of God. Yet it addeth a certain relation of God to a real effect.

4. He works all in all things, because the Efficiency of all and every thing, depends upon the first cause, not only as touching its substance, but also, as touching all real circumstances. Isaiah 45. 7. That I Jehovah do all these things, Lam. 3. 37. 38. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the most high proceeds not evil and good?

Also whatsoever hath any perfection in genere moris in matter of manners, is accounted among the works of God: but not imperfection or defects, which are opposed to the subjection that is due to God.

4. In the efficiency of God shines forth both his Essence and his subsistence.

5. That Efficiency which pertains to the Essence of God, is his omnipotency.

6. The power of God being considered as simply powerful, is altogether the same with his sufficiency, and pertains properly to the nature of God, as it is considered under the respect of a being, and so is before the knowledge and will of God. Rom. 11. 23. for God is able to graft them in again.

7. But power in as much as it is in execution, is in some sort after sufficiency, and pertains to the Efficiency of God, and so doth follow the knowledge and will of God. Psal. 115. 3 and 135, 6. Whatsoever he pleased he did.

8. In these therefore this order is to be conceived, That first we conceive in God Posse, to be able, secondly Scire to know, thirdly Velle to will; Lastly, Efficere potenter, powerfully to effect, which differs from the effectual will of God, but only ration, in reason, whence is that Syllogism of Faith, which in Matth. 8. 2, 3. is distinctly explained: Lord of thou wilt, thou canst: I will. Therefore it is done. Where the argument is from the will coming to the power.

9. Hence the very Will of God, as it is an effecting principle, hath a kind of power, Rom. 9. 19. Who hath resisted his will; neither is executive Omnipotency any thing else, then the effecting will of God. Psalm 33. 9. He commanded and it was done. Revel. 4. 11. By thy will they are and were created.

10. Therefore it is an error against the nature of God, to say, that God properly willeth to do many things, which yet by his Omnipotency he doth not. Eph. 1. 19, 20. The exceeding greatness of his power in us that believe, according to the working of his mighty power.

11. The Omnipotency of God is that whereby, he his able to effect all things that he willeth or can will. 2. Cor. 20. 6. In thy hand is power and strength, and none can resist thee, Luke 1. 37. With God there is no word which cannot be done. Phil. 3. 21. He is also able to subject all things unto himself.

12. Hence also God is everywhere called in the old Testament mighty God, Isaiah 9. 6. Jeremy 32. 18. Also God al-sufficient. Gen. 17, 1. & 35. 11. Ruth 1. 20. 21. And in the new Testament he is called the Lord Almighty, 2. Cor. 6. 18. Rev. 1. 8. & 48. And the only Potentate, 1. Tim. 6. 15.

Power is attributed to God actively, because he hath power to communicate something to others, such as is the power of the cause.

13. Potentia, vel potestas causae, A causing power yet properly active power doth not agree to God, as if in respect of himself, he were first idle, and after did put himself forth into act: for God is a most pure Act. James 1. 17.

14. Therefore we must not imagine such an active power in God, which is a different thing from his Essence, for the very Essence of God is this power whereby he is powerful: As the same Essence is mercy it self, whereby he is merciful.

15. But an active power agrees to God, in respect of the Creature, which is properly said to be able to receive, and prove that act of God, which before it did not feel

and prove. Matthew 19. 26. All things are possible with God.
16. The Omnipotency of God is conversant about things absolutely possible, whatsoever God willeth, or can will. Ibidem.
17. It is not therefore exercised about things which are altogether impossible, and do imply a certain contradiction, either in God, or in the things created, 2. Tim. 2. 13. He cannot deny himself.
18. Hence a certain distinction ariseth of Divine Omnipotency, whereby it is distinguished into absolute power, and ordinate, or actual power.
19. Absolute power is that whereby God is able to do all things possible, although they never shall be. Matth. 3. 9. God can of these stones raise up children unto Abraham, and 26. 53. Thinkst thou that I cannot now pray my Father, and he shall presently give me more then twelve legions of Angels? Mark. 10. 27. Eph. 3. 20.
20. The ordinate power of God is that whereby he not only can do that which he will, but also in very deed doth actually do, whatsoever he will. Psal. 115. 3. & 135. 6. Eph. 3. 11.
21. The manner of Gods subsistence which shines forth in his Efficiency is first, the co-working of all persons; secondly, the distinct manner of the persons in working.
22. Their co-working is, that whereby they do inseparably work the same thing: for all external actions are common to all the persons, John 5. 17, 19. My Father works, and I work. Whatsoever he doth, the same likewise doth the Son. and 16. 13, 14. That spirit shall not speak of himself; but whatsoever he shall hear, he shall speak. He shall take of mine, and give it to you.
23. Hence every person works of himself, as touching the causal power which he exerciseth.
24. Hence, there is no praeeminence of dignity, in that co-working, but great unity, and identity of one, and the same cause.
25. Hence equal honour is equally due from us to all the Divine Persons.
26. The Distinct manner of working is that whereby every person doth work according to the distinct manner of his subsistence.
27. That distinct manner is partly in the order of working, partly in the bounding of the action.
28. As touching the order, the manner of working of the Father is of himself, by the Son and Holy Spirit. Hence the beginning of things, namely Creation is properly attributed to the Father, who in order of beginning is the first Person.
29. The manner of operation of the Son is from the Father by the spirit. Hence the dispensation of things is properly attributed to him, namely Redemption, & the constitution of all the offices in the Church. Ephes. 4. 11. He therefore gave some to be Apostles, some Prophets, &c.
30. The manner of working of the spirit is from the Father and the Son by himself. Hence the communication of things is attributed to the Holy Spirit, as Regeneration, Tit. 3. 5. The communication of all spiritual gifts, 1. Cor. 12. 4. And the perfection of natural things themselves, Gen. 1. 2.
31. As touching the termination of the action that works, in which the working, or manner of working of one person, doth chiefly shine forth is chiefly attributed to that person. So Creation is by a special application appropriated to the Father, Redemption to the Son, and Sanctification to the holy Ghost.

Chapter 7.
Of the Decree, and Counsel of God

1. In the powerful Efficiency of God, the Decree of God obtains the first place: because this manner of working, being of all most perfect, doth chiefly agree to the Divine Nature.
2. The Decree of God is his determinate purpose of effecting all things by his almighty Power, and according to his counsel, Eph. 1. 11. He doth all things according to the counsel of his own will.
3. In the Decree of God there appearth his constancy, truth, and faithfulness.
4. Constancy is that whereby the Decree of God remain always immutable, Num. 23. 23. The strong God is not a man that he should ly, or the Son of man that he should repent, Prov. 19. 21. The Counsel of the Lord it shall stand.
5. Truth is that whereby he declares that alone which he hath decreed, Jerem. 13. 10. Jehovah is a God of truth. Rom. 3. 4. Let God be true and every man a liar. For although his words may seem sometime to sound another thing, yet the sense of them doth always agree with the Decree.

6. Faithfulness is that whereby he effects that which he hath decreed, and as he hath decreed. Isaiah 46. 10. My Counsel shall stand, and I will do all my pleasure.

7. Every Decree of God is eternal. 1 Cor. 2. 7. Acts 15. 18.

8. To this Decree of God pertaineth Counsel. Eph. 1. 11. Acts 4. 28.

9. The Counsel of God is as it were his deliberation concerning the doing of every thing in the best manner, after that it is of the understanding and will approved.

10. Counsel is given to God in respect of perfect judgement, whereby he doth all things advisedly I. E. willingly and of set purpose: not in respect of any inquisition upon which such a judgement doth depend us men. For God seeth, and willeth all and every thing together. Therefore it is called, as it were deliberation, not deliberation properly so called.

11. Three things concur to the perfection of this Counsel. 1. A scope or end propounded. 2. A conceipt of the mind tending towards that scope. 3. An intention, and well pleasingness of the will.

12. The scope or end of this Counsel is the glory of God himself, that is, that goodness, or perfection of God which is made manifest by his Efficiency, and shines forth in his works, Eph. 1. 6. To the praise of his glorious grace.

13. In every artificer, or one that works by counsel ad extra, outwardly, there is a platform afore hand in the mind which when he is about to work he looks into, that he may fit his work to it: so also in God seeing he works not naturally nor rashly, nor by constraint, but with greatest perfection of reason, such a platform is to be conceived to praeexist before in his mind, as the exemplary cause of all things to be done. Heb. 11. 3. Those things we see were made of things that do not appear.

14. The platform of all things is the Divine Essence, as it is understood of God himself as imitable by the Creatures, or so as in some sort the Image of that perfection or some footstep thereof may be expressed in the Creatures: that is, the Creatures themselves, as they are conceived in the Mind of God, are the platform or image of that nature which they have in themselves.

15. A platform in the mind of man, who attaines to knowledge by Analysis or resolution is collected of things themselves: and so things are first in themselves, then they come unto the senses of men, and then to the understanding, where they can make some Idea to direct the following, operation. But because God understandeth all things by Genesis, or composition, and doth not require knowledge by Analysis, or resolution of things, therefore all things are first in his mind before they are in themselves.

16. In us the things themselves are the example, platform or copy, and our knowledge is the Image: but in God the Divine knowledge is the coppy-platform, and the things themselves the Image, or express likeness of it.

17. An Idea in man is first imprinted and afterwards expressed in the things: but in God it is only expressing properly, not impressed, because it doth not come from any other thing.

18. From this one foundation may all errors of merits and foreseen faith be sufficiently refuted. For if any Decree of God should depend properly upon such foresight, then the Idea of God should come to him from something else, which doth in no wise agree with his nature.

19. The Idea or platform, as it is absolutely considered in God, is only one, but as it includes divers respects to the Creatures, it becomes manifold; so that it is true, that the Idea of one Creature is not the Idea of another.

20. There are in God platforms of all perfections which are in the Creatures, because they proceed from the active power of God: but not of imperfections, if they be formally considered as imperfections.

21. Therefore the knowledge of evil depends upon the denying of good, as the being of evil consists in privation of good, for every thing as it hath its being, so it is known.

22. Ideas as they are many, so some of them are Connexa knit together among themselves, and depend one upon another: whence also a certain order ariseth of former and latter.

23. Idea's as they are considered going before the Decree of Gods Will, do represent a quiddity of things, and only a possible existence: as they are considered after the determination of Gods Will, they represent the same thing, as actually to come, according to their actual existence.

24. From that divers consideration there ariseth

distinction of Divine knowledge into that which is called, Knowledge of simple understanding, and knowledge of vision.
25. Knowledge of simple intelligence, is of all possible things, that is, of all and every thing, which may be done by most perfect knowledge in God.
26. Knowledge of vision, is the knowledge of all future things, whether they be in their own nature, necessary, or free, or contingent.
27. These things that God knows by the knowledge of simple intelligence or mere understanding, he knows by his all sufficiency: but those things that he knows by knowledge of vision, he knows by his Efficiency, or by the Decree of his own will, Psal. 33. 15. He that frames their hearts, observeth all their works. Isa. 44. 2. Who as I, foretelleth and declareth it, or ordereth it to me, from the time that I disposed the people for ever: that the things to come, and which shall come to pass may be declared to them?
28. A middle knowledge by which God is fained of some to have known before the Decree of his will by supposition, such events to come to pass, if such causes were put: seeing that it doth both determine events to come certainly to pass independantly from Gods Will, and doth make some knowledge of God to depend chiefly on the object: I say such a knowledge cannot stand with the great perfection of God.
29. The Divine Idea, according to the variety of Notions, which are in the things, doth put on divers respects. In respect of the Principles, it is called intelligence whereby God perceiveth every several thing in every thing: in respect of truth belonging to every several thing it is called Science, which as to the extent of it, is Omniscience: & as to that being which things have in their proper measure, is called Praescience. In respect of the dependance of truths which they have among themselves, it is called Sapience, whereby he knoweth what is convenient for every thing, and what is disagreeable from it: In respect of the whole order to be appointed in practise, it is called Prudence, whereby he knows, to apply the fittest occasions to every thing: Lastly, in respect of putting in practise, it is called Art. Whereby He knows to effect all things most skilfully. Heb. 11. 10.
30. Those words are often used promiscuously in the Scriptures, to explain the perfection of Divine understanding to the capacity of those, who have an understanding very imperfect; yet of their own nature they admit this distinction, and not another.
31. That conjectural knowledge which only some do give to God, about contingent things to come, doth plainly repugne the nature, and perfection of God.
Of those three things which were propounded as concurring to the perfection of Gods Counsel, namely, A scope, conceived of the mind, and intention of will; The Third remain to be considered, which is called, Good pleasure.
32. The Good pleasure of God is an act of Divine will, most freely and effectually determining of all things.
33. Good pleasure indeed in Scripture doth most usually set forth the good will of God, whereby he wills, and determines a saving good unto his: yet because all the Counsel of God is well pleasing to him, it is rightly used by Divines to explain every Counsel of God, even according to the Scriptures.
34. This will is truly free: because whatsoever it wills, it wills it not by necessity of nature, but by Counsel.
35. It is most free, or chiefly and absolutely free, depending upon no other, but the freedom of the will of men and Angels by reason of that dependance which it hath on God, is less free partaking of another.
36. Freedom in those operations which are outward is not only concomitant, as it is in inward operations; but also it is antecedent by way of a principle: because that which God wills to work outwardly, he wills not out of necessity of nature, but of precedent choice: for there is not a necessary connexion between the Divine Nature, and those Acts.
37. This will is Effectual: because whatsoever it will, he effects it in its time, neither is there any thing that is not done, if he wills it to be done. Psal. 115. 3. & 135. 6. Jehovah doth whatsoever he pleases.
38. Hence the Will of God is the first cause of things. Rev. 4. 11. By thy will they are, and were created. But the Will of God, as it wills to work outwardly, doth not presuppose the goodness of the object, but by willing doth make the object. James 1. 18. Because he would, he begat us, Rom. 9. 18. He hath mercy on whom he will.
39. Therefore there is no cause properly so called, to be given of Gods Will.
40. Hence it is rightly said, that God doth will one thing to exist for another: but not that that one thing is a proper cause whereby the Will of God is inwardly

moved to appoint that other thing. So God would that the Sun and stars should exist, for the generation, conservation, and corruption of things below: yet the Sun and Stars, are not a cause why God would that those things should be generated, conserved, and corrupted. And so it is in all things out of God, which indeed among themselves are causes and effects, even as they depend upon the Divine will, but there is no cause of Gods Will out of it self.

41. Also the willing of one thing in God, is not properly a cause effecting that he will another thing in himself, because the Efficiency of a cause upon an effect, and dependants of the effect upon a cause, cannot be in the Will of God, which is God himself, truly and simply willing all things together and at once, with one only act; yet it is true that the Schoolmen say, that a passive attingency of the Divine will in respect of one thing, is a cause of a passive attingency in respect of another: and so in this sense it is truly and piously said, that God wills some one thing, because he wills another.

42. Therefore although he wills many things which will not follow but upon some antecedent act of the Creature, yet the very act of willing in God doth not properly depend as a consequent thing upon the act of the Creature. Neither is it lawful under the appellation of an Antecedent will, to give unto God that imperfect will which is called Velleitas, a woulding in the Schools. For it doth not agree to an Omniscient, Omnipotent, and infinitely, blessed Nature.

43. Wherefore that opinion which determines that God doth will something antecedently to the act of the Creature, which same thing afterwards he wills not towards them, but wills another thing, is not to be admitted: because it makes the Will of God mutable and depending upon the act of the Creature, so that as often as the act of the Creature is changed, so often also it is changed.

44. By that opinion also, that form of speech prescribed in the Word of God wherein we commit ourselves and all ours to God, as I will do this, or that, if God will, should not be used in all things, but turned contrarily, God will do this or that, if man will.

45. This will determines of all things, greatest, least, contingent, necessary, free, without exception: This the Scripture shows of all kind of things: as of Christ Jesus to be glorified, and the Church to be saved by him. Psal. 2. & 110. 1. & 40. 7, 8, 9. Heb. 7. 16. 21. Eph. 5. 25. 2 Tim. 1. 9. Of Pharaoh. Exod. 1. 3. Where God did so dispose all things, that he might move Pharaoh to persecute and overthrow the people of Israel; nay he hardened him, that he might persecute them: yet Pharaoh, and Israel did work freely. In like manner of the selling of Joseph, wherein all things happened freely, and contingently, God determining of it according to his Will. Of the very heart of man. Psal. 33. 15. 1 Sam. 10. 9. 26. Prov. 21. 1. Of a man killing another by chance. Exod. 21. 13. Of the Lot cast into the Lap. Prov. 16. 33. Of little Sparrowes falling to the ground: Of all the hairs of a man's head. Matthew 10. 29. 30. Of the Lillies, Flowers, and Grasse of the Earth, Matthew. 6. 28. 30. Finally, of all created things. Iob 38. Psal. 104. Isaiah. 45. 7. Jerem. 14. 22.

46. If God should not determine of all things, his Will should not be simply & universally the first cause: and therefore they that think the contrary, must of necessity either make two first beginnings, or more then two, which is very far from all truth.

47. But there is not the same reason of will as there is of Divine knowledge and power, for knowledge knows all things that may be known, and power can do all possible things, and they are stretched forth together beyond those things which actually have been, are, and shall be: but by his Will he wills not all things he can will, but all things which he judgeth to be willed, and therefore actually to be hereafter: whence it is that although God may be called, Omniscient, and Omnipotent, yet he cannot be called Omnivolent.

48. Whatsoever God wills in all these things, he is universally effectual: so as he can in no wise be hindred, or frustrated, whereby he cannot obtain what he wills. For if he should properly will any thing, and could not obtain it, he should not be most perfect and blessed.

49. Yet the Will of God doth not infer a necessity upon all future things, but a certainty only as touching the event. So it could not be as to the certainty of the event, that the bones of Christ should be broken, because God would that they should not be broken: yet there was no necessity imposed upon the Souldiers Speares, and other second causes which were present.

50. Nay it is so far off, that the will of God, which doth most certainly attain to whatsoever it willeth, doth urge all things with hard necessity, that it is the prime root, and efficient cause of all that contingency, and

freedom, which is in things: because it doth effectually foreordain such effects to follow of such causes.

51. In those things which God Wills there is a certain order conceived, namely that first he Wills the end, before the means to the end, because he works by most perfect reason: and among means, he first Wills those things which come nearest to the end: for that which is first in order of execution, that is last in order of intention, and so contrarily.

52. This Will of God, is, partly hidden, and partly revealed. Deut. 29. 29.

53. Those means by which this Will is revealed, are rightly called the Will of the sign, not only metaphorically, because they declare among men what they would have, but also metonymically, because they are either effects, or adjuncts, partly declaring the proper Will of God.

54. There are five signs put in that old verse. Praecipit, & Prohibet, Permittit, Consulit, Implet: He commandeth, and forbiddeth, Permitteth, Counseleth, fulfilleth: but because counsel is all one with a command; instead of it, it should be better to put in Promittit, He promiseth. Thus farre in general of Gods Efficiency, which together with his Sufficiency, doth make a fit, and adaequate object of Faith. The kinds of it do follow.

Chapter 8.
Of Creation

1. The Efficiency of God, is either Creation or Providence.

2. Creation is the Efficiency of God whereby he made the World of nothing, in the beginning very good.

3. Active Creation is conceived, by the manner of a transient action, in which there is always an Object presupposed about which the agent is exercised, yet it is not formally transient but only virtually; because it doth not presuppose, but make an Object.

4. Passive Creation is conceived by the manner of mutation, which is improperly called mutation.

5. Creation respects the whole world, that is, whatsoever doth exist besides God.

6. Hence, both all things which exist besides God are created, and they are altogether created, that is, as well according to matter, as according to form. Rev. 4. 11. Because thou hast made all things. Col. 1. 16. For by him were made all things which are in Heaven, and which are in Earth, visible and invisible.

7. Creation doth produce Originally, because it produces a being, not only as it is a being, but also absolutely in every part.

8. Therefore before the Creation, the Creatures had no real being either of existence, or Essence, although they had a known being from eternity in the knowledge of God.

9. Creation then produces out of nothing, that is, out of matter that doth not praeexist, that hath a being before, but co-exist, that hath a being together with the thing created: For there was nothing from eternity besides God, neither is God the matter or part of any Creature, but only the efficient cause.

10. Indeed some things are said to be created, whose matter did pre-exist: but then Creation respects not only that immediate action, whereby it comes to pass that such things are; but also a mediate action, whereby it comes to pass that the matter it self should exist of which they are formed: so it was in the Creation of plants and living Creatures, Genes. 1. 20.

11. That nothing, or not being of things, did go before their being: not only in order of nature, for so they might co-exist with God from eternity: but also in order of duration, continuance, according to our manner of conceiving.

12. Hence that beginning in which God is said to create the world, was the end of that duration which nothing had, and the beginning of that which a the world had.

13. Therefore God would by the Creation, both shew forth his perfection, that he did not need any Creature or outward thing; for then he had created the world as soon as he could. And also his freedom whereby he brought forth all things without natural necessity, for if he had created necessarily, he had done it from eternity. Rev. 4. 11. Psal. 115. 3.

14. The world neither was made from eternity, neither could be created from eternity, in that disposition, and order of things, which now it hath.

15. That day had not been, if infinite days ought to have gone before, for those days going before had never been ended, that that might succeed them.

16. Hence also it follows that no Creature was, or could be a cause either instrumental, or principal in the act of Creation.

17. Every thing created was very good, because it was made neither rashly, nor in vain, but unto the

end which the Maker did attain unto. Gen. 1. 31. Whatsoever He made was very good. 1 Tim. 4. 4. Whatsoever God made is good.

18. Goodness of a thing created is that perfection whereby it is fit to the use it serves for: Now that use is particular, or universal.

19. The Particular is that proper operation to which any thing serves in its proper nature.

20. Universal use, is the ordaining of one thing with others, for the perfection of the Universe or whole. Psal. 104. & 148. Esay. 40. 13.

21. By this goodness all created things in their natural manner tend to God from whom they came. For the second being is from the first, and for the first. Hence those phrases. From him, through him, and for him are all things. Rom. 11. 36.

22. Now natural things tend unto God. 1. In that they declare Gods Glory. Psal. 19. 1. 2. That they give occasion to us to know, and seek God, Rom. 1. 20. Acts 17. 26. 3. In that they sustain our life, that we may live well unto God. 1 Cor. 10. 31. 1 Tim. 4. 3. 4.

23. Time doth co-exist or hath a being together with all natural things, as appears in that phrase in the beginning: for then was the beginning of time.

24. Place also doth co-exist, that is, a certain space, wherein the extension of the Creature is bounded. Genes. 1. 22.

25. But these are not properly created, but concreated, or annexed, knit to the things created: because they have not an absolute, but only a relative entity or being.

26. Because God created all things of nothing, therefore our faith rests in him against hope, under hope, for those things which are not, as if they were. Rom. 4. 17. 18.

27. The Creation of the world is distributed according to the parts of the world: for although the world be one, by unity of aggregation, order, and end; yet it consists of parts, distinguished not only according to the situation, but also according to the Essence, and Existence.

28. But the Creation of these parts of the world, was not altogether and in one moment, but it was finished by parts succeeding one another, in the space of six days.

29. Creation then is of the parts of the world, that are either immediately perfect, or mediately, Psal. 33. 6. Heb. 11. 3. Gen. 2. 7. 19. 22.

30. Creation of things immediately perfect is, that whereby things were made having their principles, both material and formal, at the first in-generated in them, and that in a complete existence.

31. Hence those Creatures of themselves are subject to no essential change; as generation, or corruption.

32. The parts immediately perfect are the highest Heaven, and the Inhabitants of it the Angels.

33. The highest Heaven, is the dwelling-place of Gods holiness, full of all things which pertain to eternal blessedness: where the Majesty of God doth present it self to be seen as it were Face to Face. 1 Cor. 2. 8. Marc. 12. 23. 1 Cor. 13. 12.

34. It is called the third Heaven, Empyreum fiery, The Heaven of Heavens, and Paradise. 1 Kings 8. 27. Mat. 18. 10. Marc. 12. 25. 2 Cor. 12. 2. 4.

35. This Heaven is meant. Gen. 1. 1. Heb. 11. 10. 16.

36. Angels are Spirits of primary perfection, created to minister unto God.

37. That Angels were ereated appearth, Col. 1. 16. Psal. 14. 8. 5. That they were created the first day with the highest Heaven, appearth. 1. From the likeness of nature, that they have. 2. In that they are faid to have as it were applauded God in the Creation of other things. Iob 38. 7. 3. In that they are Spirits. Heb. 1. 14. Luke. 24. 39. Ministers of God. Heb. 1. 7. 14. Of chief perfection, and of an immortall nature. Luke 20. 36.

38. Hence the Angels do so excell in clear seeing reason, that they are said to be as it were, full of eyes, presently discerning what God would have done by them, and how it is to be done: And in liberty of will, that they perform their offices with diligence, Psalm 103. 20. And in perfection of strength, that they are able to do great things. 2 Peter. 2. 11. And in greatest agility, that as if they had wings, they do swiftly dispatch that which they have in Commission. Ezech. 1. 6.

39. Their Ministry is to celebrate the Glory of God; and to execute his commands. Psal. 103. 20. Especially about those who shall be heirs of eternal life. Hebr. 1. 14. Psalm 91. 11. & 34. 8.

40. They were created sound in holiness, and righteousness, Lu. 9. 26. John 8. 44. Jude 6. 2. Pet. 2. 4.

41. In number they are very many, unto ten thousand times ten thousand. Dan. 7. 10. Hebr. 12. 22. Mat. 26. 53. They are distinguished among themselves, in respect of their Offices, & Objects, about which they are exercised. Ephe. 1. 21. And they are under the

command of God and Christ only.

42. By the Creation God is known, but not God the Father, Son and Holy Spirit, because that effecting power whereby the world was created, pertains to the essence of God, and not to his personal subsistence.

43. Creation of the parts of the World mediately perfect, is whereby things were made of principles, that did exist before.

44. Hence those Creatures are subject to change and corruption.

45. Those things that were mediatly perfect have a double existence; first a rude and incomplete, then afterwards a complete, distinct, and beautified existence.

46. The rude and incomplete existence of things was in that masse which in the beginning was created, without form, void, and involved in darknesse, which is called Earth, Waters, the Deep.

47. It is said to be without form; not because it had no form, but because it neither had beauty, and ornament, nor a complete act of those forms which were afterwards to proceed out of it.

48. In the constitution of the complete existence of things, two things are chiefly to be respected; Namely, the manner, and order.

49. The manner of constitution contains foure things. 1. The command of God producing every thing: Let be, or let this or that be done: wherein the power of God shines forth, that by his only word or will he did all things. Psal. 33. 9. Psal. 115. 3. 2. His approbation acknowledging the same thingh brought forth as good, God saw that it was good. Hence the goodness of Cod shines forth, that he produced all things to a good end and use. Psal.19. 2. 3. His ordination assigning to every thing his use; Let it be to this or that end. Hence the wisdom of God shines forth whereby he hath assignd severall uses to every thing, in a most fit way. Ier. 10. 12. & 51. 15. He made the Earth by his power, he stablished the habitable World by his wisdom, and stretched out the Heavens by his prudence. 4. The establishing of a Law, and order, perpetually to be observed in that thing, which is also joined with ordination. Hence the constancy of God shineth forth, that he would have all Creatures to observe their order, not for some days, or yeares, but to the end of the world.

50. These former are not severally expressed in some kind of things; because their imperfection depends upon the perfection of other things: yet in common reason they do equally agree to all.

51. The order of constitution was thus: In the first day after the bringing forth of the highest Heavens, the Angels, and the unshapen Masse, the subtilest part of that Masse being called forth upward, there was made light, that is, shining fire.

52. On the second day, Of that part which in subtilty came nearst to the former there was made Aire.

53. On the third day, the parts of the Masse were so distributed, that the Waters being gathered, in their channels, of that part which was for the greatest, the Séa was by it self, and the Earth appeard adorned with Herbs and Trees.

54. On the fourth day, The Luminaries of Heaven were made, to give light upon the Earth.

55. On the fifth day, Fishes, and Birds, that dwell in the aire and water were brought forth.

56. On the sixth day, were brought forth all Terrestriall living Creatures, first the brutish Creatures, and then afterward man: and so the Heavens and Earth were perfected, and all the Hosts of them.

57. In this order the wisdom, power and goodness of God doth greatly shine forth.

58. His wisdom. 1. In that the simple elements were first created before things elementary or concrete, and compounded. 2. In that among simple things the more perfect were made first, which come nearst to the nature of God. 3. In that those things were first created which only have being: then those which beside being have also life: then those that beside being and life, have also sense: then last of all, those things which beside being, life and fence, have also reason. 4. In that in simple things, there was a progress from things more perfect to things less perfect, but incompound things from things less perfect to things more perfect, from plants to men.

59. The power of God shined forth in that he first created the Plants, Herbs and Trees, before the Sunne, and Stars, which are wont to be causes in their producing.

60. The goodness of God shined forth in that he created dwellings, before inhabitants, food before living Creatures, those things which should be useful for man, before man himself.

61. Man as he was the last of the Creatures, so was he

the Compendium, abridgement of all Creatures, both immedatly and mediatly perfect, partaking the nature of the one, in his soul, and of the other in his body.

62. He was the end of the Creatures mediatly perfect, and so in Gods-intention respected in them, and above them.

63. Hence he is said to be created in another manner then the other Creatures: for they were brought forth by a word only: let there be light, let there be a firmament. But man was brought forth as it were with greater counsel, and deliberation: Let us make man. Gen. 1. 26.

64. For the body was first prepared, and afterward the soul was inspired. Gen. 2. 7. The body of Elementary matter, but the soul was produced of no matter being before, but immediately by the power of God.

65. The Excellency of man was placed chiefly in this, that he bore the Image of God.

66. Three things are required to make an Image. 1. That it be like. 2. That it be express, and framed to imitate another thing as an exemplar, or copy. 3. That that likeness be either in its specifiall nature, or most noble perfection.

67. Hence it is, that in the inferior Creatures the Image of God is not properly found; but only a shadow, and footstep of it.

68. But in man the proper reason of an Image is found, yet not perfect, which is only in the Son of God. Col. 1. 15. Hebr. 1. 3. But imperfect, not with a privative we, but negative imperfection.

69. This Image then is a conformity of man, according to his measure, to the highest perfection of God.

70. All this Image was natural to man, but in a different respect, for it was partly the very nature of man, partly it flowed from the principles and perfection of nature, and partly it was due to nature in a certain manner.

71. The Image of God in man was partly inward, partly outward. The inward, was the perfection of body and soul.

72. The perfection of the body is that whereby it was absolutely fitted for comlinesse and use agreeable to Gods Will. Gen. 2. 25. Rom. 6. 13.

73. The perfection of the soul was that whereby it was of an immortall nature, not only in those faculties by which it was a free principle of its own actions, in understanding and will, but also being adorned with gifts whereby man was made able, and fit to live well, namely with wisdom, holiness, and righteousnes. Eph. 4. 24. Col. 3. 10.

74. The External perfection of man was his Dominion over other Creatures, whereby he might use them freely to Gods Glory, and his own necessity, Genes. 1. 26. and 2. 19. 20.

75. Hence the tilling of the Earth, and getting of food out of the Plants of the Earth, was committed to him. Gen. 2. 25.

76. Hence was the coming of the Creatures to him as to their Lord, and names by him put on them, as by their Lord. Gen 2. 19.

77. Hence he was placed in the Garden of Eden as in his Pallace. Gen. 2. 19.

78. In all those things joined together the perfection of man was completee: and from that perfection, a certain Image of God, or of Divine perfection did arise.

79. This Creation of man, was, of the Male, and Female, both of them of nothing, as touching the soul. The body of the Male, of the Earth, mingled with other Elements. The body of the Woman, of the Male, and for the Male, that nothing might be wanting to his well being. 1 Cor. 11. 8. 9.

80. From the consideration of the Creation our Faith ascendeth above all the order of nature, and apprehends the light of the Glory of God, to be shewed forth in the Face of Jesus Christ, because it is God, who commanded the light to shine out of darknesse. 2 Cor. 4. 6.

Chapter 9.
Of Providence

1. THe Providence of God is that Efficiency whereby he provides for his Creatures now made, in all things, according to the counsel of his own Will.

2. This Providence is extended to all things, not only common, but proper. Psal. 145. 15. 16. Prov. 16. 9. 33. Exod. 21. 13. Being properly determined of no cause, but determining all causes: and hence in their manner it is the universall and particular cause of all things.

3. The Providence of God is either immediate, whereby God by himself, as the absolute sole cause provides for things, or mediate, whereby he provides by the use of means.

4. God doth all things that come to pass immediately, both by reason of his power, in respect of all being, which is found in the effect, (for the power of God

attaines to every effect. Deut. 8. 3. Esay 28. 26.) and also by reason of the subject in respect of that being it hath as it is a being: for God himself who is always and every where present immediately and inwardly, doth work that in all things also.

5. Yet in respect of those things upon which second causes have their influence by force of their own proper form, God is not said to work, immediately, but mediatly, because he works by the means of subjects and virtues of second causes:

6. God therefore useth means, not for want of power, but through the abundance of his goodness: that namely he might communicate a certain dignity of working to his Creatures also, & in them might make his efficiency more perceiveable. 1 Sam. 14. 7. Tis all one to Jehovahh to save with many, or with few. Hence God doth often use those means, to produce the most noble effects, which of themselves, have no aptnesse to bring forth such effects. 1 Cor. 1. 27. 28. Amos 5. 9. 2. Chr. 24. 24. Also he doth often make the most fit means, ineffectual. Psal. 33. 16. & 127. 1. 2. Hos. 4. 10.

7. Hence our Faith doth not properly respect those means which God useth, neither depends on them, but on God only, who can relieve all our necessities either with means, or without means, as it seems good to him. Dan.3. 17. Our God whom we worship is able to deliver us out of the hot fiery Fornace, and out of thy hand, O King.

8. The Providence of God is either Ordinary and usuall, or Extraordinary and unusuall.

9. The ordinary providence is whereby God observeth that order in things which was appointed from the beginning. The reason of which order requires, that some certain thing go before, and from that being put, some certain thing follow after. Hos. 2. 22. I will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the Corne, and the Wine, and the Oyle, and they shal hear Israel.

10. That order in natural things is the Law of nature, common to all things or the very nature of things, as it is stablished in a certain order, arising from the force and efficacy of that never to bee revoked Word of God given in the beginning: Let it be made, let it be, be it so, which expressing the respect of a thing to come doth signifie perpetuity and constancy, and by its virtue doth effectall things which do usually come to pass of the samthings. Ier. 31. 35. 36. The statutes of the Moon, and ofthe Starres, &c. and 33. 20. My Covenant of the day and my Covenant of the night.

11. Extraordinary providence is that whereby God provideth for things beyond the usuall, and appointed order of them, in which manner whatsoever is effected, is by a metonymy of the effect called a Miracle.

12. A Miracle is an operation above the order appointed whence true Miracles do always give evidence of the omnipotency of the dor. Hence God only is the Author of true Miracles.

13. Men may-be moral causes of Miracles, as they obtain this of God that he would do them, or as God useth their help as a sign, or token of a Miracle to be done by him, yet they cannot be causes realy efficient, nor indeed, instrumental, much less principal.

14. The Providence of God is either conservation or gubernation.

15. Conservation is that whereby God maketh all things, both universall, and singular, both in their Essence and existence, and in their strength, to persist, and continue. Psal. 104. 19. 20. Acts 17. 28. Heb. 1. 3. Which is of Schoolemen, not unfitly called Manutenentia Dei, Gods holding in his hand, because by it God doth sustain all things as with his Hand.

16. This conservation doth necessarily come between Creation, and government of things created: because whatsoever is created, is created to some end, and use, to which also it ought to be directed and governed: but it cannot attaine that end, nor be directed to it, unless it be continued and conserved in its being.

17. Gods conservation is necessary for the Creature because the Creature doth every way depend upon the Creator, not only as touching its Fieri. i. being to be made, but also touching its Esse, existere, permanere, & operari. i. Being, Existence, Continuance, and operation: so that every Creature should returne into that nothing whereof it was made, if God should not uphold it, and the very cessation of Divine conservation, would without any other operation presently reduce every Creature into nothing. Psalm 104. 29. If thou hidest thy Face, they are troubled, if thou takest away their breath they die, and returne to their dust.

18. Some things are conserved immediately, namely such as are subjected unto God only. This conservation is in very deed the same with Creation, differing only in reason, in that Creation includes a certain newnes

which conservation excludes, & Creation excludes a precedent existence which conservation includes, so that that conservation is nothing else then as it were a continued Creation, and therefore it is joined with Creation. Neh. 9: 6. Thou hast made, and thou preservest all these things.

19. Gubernation is that whereby God directeth and leadeth all his Creatures to their proper ends. Psal. 29. 10. Jehovahh sits King for ever.

20. The government of all things ought to be of God. For they would never certainly attaine the end to which they were created, unless they were governed by the same power, by which they were created: and it proceeds from imperfection, when he leaves the work that he hath made, to be directed by another afterward.

21. This Gubernation includes intrinsecally, not only means convenient and fitting to the end, but also their certain efficacy, or the attainment it self. The order therefore of this government is certain, immoveable, and indissoluble, so that the Creature cannot wholly withdraw it self from all order of government, although it may decline from its particular order. Gen. 50. 20.

22. This government is common or special.

23. Common is that whereby God doth govern all things in a like manner, unto this government belongeth, First, The Law of nature common to all things, which is a certain participation of the Law, and Will of God, put into all things from the beginning. Iob 38. 12. Hast thou commanded the morning, and made known to the day-spring his place, &c. Secondly, a natural inclination, which is a principle of working according to that law, Iob 5. 7. The sparkes fly upward. Thirdly, a natural instinct: which is a peculiar stirring up of the living Creatures, to some more noble acts, with a certain shew and print of reason. Pro. 6. 6. Go to the Pismire, O sluggard, behold her wayes and be wise. And 30. 24. These foure are small upon the Earth, but they are exceeding wise, the Ants, the Mise, the Locusts, the Spiders, Ierem. 8. 7. The storke, the Turtle, the Crane, and Swallow observe the times of their coming. Fourthly, A certain obedientiall power, whereby all Creatures are apt to obey the command of God. Psa. 103. 21. & 148. 8. Doing his pleasure, fulfilling his Word.

24. This government shines forth in the operation of all things, first in that they always looke to some certain end, and so it is necessary that they be acted and governed by an intelligence every where present, and omnipotent, that is, of God himself. Iob 38. 27. In sending down raine to satisfy the wast place, and bringing forth the bud of the tender Herbe, Isaiah 55. 10. The raine causeth that the Earth bring forth feed to the sower, and bread for him that eateth. Secondly, In that the works of nature are ordained so accurately, and agreeable to reason, that they cannot but proceed from highest reason. Prov. 30. 25, 26, 27. 28. Thirdly, in that besides a proper ordination whereby every thing seekes his own perfection, they do keep as it were a common society and all do more desire the conservation of the whole then of themselves, as it is to be seen in heavy things which are carried upward to avoyd an emptinesse.

25. By force of this Gubernation all second causes, are in a certain manner determined afore, that is, First, they are stirred up, to work, by an influence, or previous motion, in regard that (beside the communicating of strength, and sustentation of the same) there is some such thing required necessarily to bring forth that into act which before was in the power of the Creature. Secondly, they are applied to a certain object, about which they are exercised in working. Ezech. 21, 21, 22: &c. 2. Sam. 16. 10. Also by force of the same government they are ordered, that is, 1. Limits, and bounds are set to their actions: Iob 1. 12. & 2, 6. & 38, 10, 2. Some good is drawn out of their action, Gen. 50. 20.

26. Because the exercise of that strength which is in the Creatures depends upon the Will of God; hence it is that we trust in God alone, & not in those Creatures, by which the kindness of God is derived to us.

Chapter 10.

Of special Gubernation about intelligent Creatures.

In the former disputation common Gubernation was handled: now follows special Gubernation.

1. Special Gubernation is that whereby God doth govern reasonable Creatures in a special manner.

2. The special condition of those Creatures doth cause the difference. For seeing they are in some sort immortall, and created after the Image of God, and have an inward principle of their own actions proceeding from counsel, therefore they are to be governed to an eternal state of happyness or unhappyness, and that

agreeably to counsel, and freedom.
3. Yet this special Gubernation doth not conclude that real Gubernation of the reasonable Creature, which is common to all Creatures, but is added to it.
4. This moral government consists in teaching, and fulfilling according to that that before he hath taught Micah. 6. 8. He hath shewed thee O man what is good Deus. 30, 15. Life and good: Death and Evil. Hither to properly pertaineth that revealed Will of God which is the rule of doing as touching manners, to the reasonable Creature. God governs by teaching, partly in making a Law, partly in establishing it.
6. A Law is made by commanding, and forbidding.
7. A Law is established by promising, and threatening.
8. God governs by fulfilling, when he performs those things he hath taught. Jerem. 32. 19. Thine eyes being open do look unto all the ways of men, that thou mayest give to every one according to his ways, and according to the fruit of his doings.
9. From this special and proper way of governing reasonable Creatures, there ariseth that covenant, which is between God and them. For this covenant is as it were a certain transaction of God with the Creature, whereby God commandeth, promiseth, threatneth, fulfilleth, and the Creature doth tie it self in obedience to God thus covenanting. Deut. 26. 16, 17, 18, 19. This day Jehovah thy God commandeth thee. &c. Thou hast avouched this day the Lord to be thy God, &c. Jehovah hath avouched thee this day, &c. To make thee high, &c. And that thou mayest be an holy people, &c.
10. Now because this way of entering into covenant is not between those that are equal, but between Lord and servant. Therefore it portions to government, whence also it is most properly called not the covenant of man, but of God, who is the author, and chief Executor of it. Deut. 8. 17. 18. That he may perform his covenant.
11. By virtue of this covenant the moral works of the intelligent Creature, whilst he is in the way, have always a respect, either to happiness as a reward, of to unhappiness as a punishment: but in the last there is meriting, but in the other not.
12. Hence the proper and highest difference of a good work and sin doth flow, namely in that a good work is an operation expecting happiness of another by way of reward: as by the opposite privation of it, evil works are made in their kind extremely evil.
13. Hence ariseth the force & reason of conscience, which is the judgement of an intelligent Creature of it self, as he is subjected to God.
14. Special government of the reasonable Creature is of Angels and men.
15. Special government of Angels, is either a special prescription, or ordering the event that follows upon it.
16. This was the same Law as touching the substance, with the moral Law which is contained in the Decalogue.
17. Yet those in the Decalogue are to be excepted which either pertain to the nature of man's body, or the condition of this mortal life, which take no place in them, as many things of propagation pertaining to the seventh precept. Matth. 22. 30. Also many things pertaining to the fifth precept, of subjection of inferiors of their superiors, in like sort some things belonging to the eighth precept of every ones getting of food in his vocation: finally many duties of the second and fourth Commandment to be performed to men.
18. The ordering of the event, was in some, a preservation to persist in obedience. Hence it is that they were confirmed in good, and endowed with full happyness, so that they do immutably cleave to God, with perfect obedience, and fullnesse of glory. Whence those Angels are called elected. 1. Tim. 5. 21. Good and holy, Luke. 9. 26. Blessed also, and Angels of light. 2. Cor. 11. 14.
19. In others, the ordering of the event was a permission, whence it is that they abusing their liberty did fall into Apostasy.
20. Hence it is that from that time they were obstinate, in evil, and condemned to extreme misery. Jud. 6. 2. Pet. 2. 4. Whence the evil Angels, are called impure spirits, and angels of darkness. Luke 8. 2. & 9. 42:
21. In that different ordering, there doth manifestly appear the election of some Angels, and reprobation of others, by Gods free counsel, and good pleasure.
22. Touching the time of the fall of Angels, it doth only appear, that it was before Adams fall.
23. Touching the kind of their sin which was first committed by them, it is most like that it was pride.
24. Touching their punishment the Scripture witnessth that it is not yet inflicted in the highest degree, but to be inflicted in the end of the world. Matth. 25; 41. 1. Cor. 6. 3.

Thus much of the government of Angels.

The government of Man follows.

25. In the special government of men, Two things are to be observed, as in the government of Angels, namely prescribing a Law, and ordering the event that would thence follow. Yet there is not the same reason of all on either side.

26. In prescribing a Law there is like reason. 1. In that the Law prescribed to Men and Angels, was the same as touching the Essence of it: namely moral, the sum whereof is in the Decalogue. 2. In that that it was written in the heart by way of habit, wherein the first reason of conscience is placed, which is called Syntercsis . Rom. 2, 15.

27. But the similitude, and difference is divers. For, First, The principles indeed of this Law are common to Angels and Men, but many secondary conclusions are only proper to men: as of Parents, mariage, meats, and the like.

28. Secondly, seeing man is of a more imperfect nature then Angels, and so needs more instruction and exercise: therefore there was added to the Law of nature a certain positive thing, otherwise of the same reason with it: as the sanctifying of the seventh day.

29. Thirdly, because Man in this Animal life doth understand by senses, and so is as it were led by the hand from sensible things to intelligible and spiritual, therefore unto that spiritual Law there were added unto Man outward Symboles; and Sacraments, to illustrate, and confirm it. And in these Symboles, there was contained, both a certain special, and positive Law, & a prosession of general obedience to the Law of nature before put into him and also a confirmation of that solemn sanction of the Law, which did consist of promises, and threatnings.

30. Fourthly, because Adam was the beginning of mankind, out of whom all Men were to be derived, therefore a Law is given to him not only as one private person, as was done in the Angels, but also as a publique person, or the head of man's nature, from whom all good and evil was to be derived to his posterity. Acts 17.6. Rom. 5, 18, 19. 1. Cor. 15. 21. 22.

31. Fifthly, in the sanction of this Law, there was contained a promise, of continuing animal life, and of exalting it afterward to spiritual, as also a threatening of bodily death which had no place in the Angels.

32. This interpretation being had, the Law and covenant of God with man in the Creation was, Do this, and thou shalt live: If thou do it not, thou shalt dye the death. In which words there is first contained a precept, Do this. 2. a promise joined to it. If thou do it, thou shalt live, 3. A like threatening. If thou do it not, thou shalt dye the death.

33. Unto this covenant there were two Symbols, or Sacraments adjoined, In one of which the reward due to Obedience was sealed by a Tree, namely of life, and in the other the punishment of disobedience was sealed by a Tree, namely of knowledge of good and evil: that was a Sacrament of life, this a Sacrament of death.

Chapter 11.
Of Man's Apostacy, or Fall

In the former dispute, we have treated of the first parc of the special government of Men, which consists in prescribing a Law: the other part follows, in ordering the Event.

1. IN ordering the Event, as to Man, there are two… things to be considered , and Man's fall, and his restoring. Rom. 5. 19. 1. Cor. 15. 21.

2. In the Angels there was preservation of some, and Apostacy of others, but no restoring of those that did Apostate. But in Man there could not be both preservation and apostasy, together: because all men were created in one Adam as in the beginning, roote, and head: but in one and the same Adam, some men could not be preserved from the Fall and others Fall.

3. In the Angels there was no or Restoring. First, Because they Fell from the highest top of excellency: Secondly, because in the Fall of Angels, all the Angelical nature did not perish, but by the sin of the first Man all mankind did perish.

4. The Apostacy of Man is his Fall from obedience due to God, or transgression of the Law prescribed by God.

5. In this Fall two things are to be considered. 1. The committing of the transgression. 2. The propagation of it.

6. The committing of the transgression was accomplished in the eating of the forbidden Fruit, which was called the Tree of the knowledge of Good and Evil: but the first motion or degree of this disobedience, did necessarily go before that outward act of eating, so that it may be truly said that Man was

a sinner, before he had finished that outward act of eating. Whence it is that the very desire which Eve was carried toward the forbidden Fruit, doth seem to be noted, as some degree of her sin. Gen. 3. 6. When the Woman saw, that the Fruit of the Tree was good for Meat, and most delightful to the Eyes, and the Fruit of the Tree to be desired to get knowledge, she took and eat.

7. Therefore the first degree and motion of this disobedience, was an inordinate desire of some excellency, by the lifting up of the mind: which that she might attain, the forbidding of God being laid aside, through unbelief, she would make trial, whether the forbidden Fruit had some power to confer such an excellency.

8. Hence was the grievousness of this sin, which did not only contain pride, ingratitude, and unbelief: but also by violating of that most solemn Sacrament, did make shew of, as it were a general profession of disobedience, and contempt of the whole covenant. All which also were so much the more foul by how much the condition of the sinner was more perfect.

9. In the committing of this transgression two things are to be considered, the causes; and consequents of it.

10. Causes were one principal. And others adjuvant.

11. The principal cause was man himself, by the abuse of his free will. Eccles. 7. 29. For he had received that righteousness, and grace by which he might have persisted in obedience if he would. That righteousness and grace was not taken from him before he had sinned, although that strengthning and confirming grace by which the act of sinning should have been actually hindered, and the contrary act of obedience brought forth was not granted unto him, and that by the certain, wise, and just counsel of God. God therefore was in no wise the cause of his Fall: neither did he lay upon man a necessity of falling, but man of his own accord, did freely Fall from God.

12. The adjuvant causes were the Devil, and the Woman.

13. The first sin of the Divell was pride: From pride did presently follow envy towards God, and Gods Image in Man; For because he had lost an orderly Excellency by affecting one out of order, therefore the Excellency of others grieved him, and he was maliciously bent to oppose it. But the Devil was not the compelling cause, neither the cause of sufficient direct necessary or certain efficacy in procuring that sin: but only the counselling and persuading cause, by tempting, whence also it is that he hath the name of the tempter. Mat. 4. 3.

14. The tempting of the Devil is a fallacy, or Sophistical argumentation: whereby under a shew of that which is true, and good, he labours to seduce to that which is false: and induce to that which is evil.

15. In this tentation, the good which he propounded, and as it were promised, was shewed to be as it were the greatest: the way to be used to attaine that good, was propounded to be as it were easie, and light: that greatest evil which did hang over his head, was hidden from him.

16. The Devil is wont to go the like way in all his tentations, which he doth insnare mankind with; yet in this tentation a certain special cunning is to be observed which contains many crafts and those very subtile.

17. The first of them was in that he chose a Serpent for his instrument which had a certain natural aptnesse, which the Devil knew how to abuse.

18. The second slight was in that he dealt with the Woman 1. Tim. 1. 13. Whether in the presence, or absence of her husband the Scripture is silent.

19. The third slight was in that he determined nothing at the first speech: but only propounded a certain question to the Woman, as if he were ignorant of those matters? Hath God indeed said?

20 The fourth was that his question had much ambiguity in it, for so might be understood that he should not ask of Gods command, but of the sense or meaning of that command, peradventure not sufficiently understood by man, If the question be understood of the command it self, then he might seem to have asked whether God had forbidden them, that they should not at all eat of the fruit of any Tree, or as the Woman her self answered whether he had forbidden them the use of that one Tree, and so had not simply given them leave for all.

21. The fifth was that having first called the command of God into doubt by that question, he did so artifically extenuat the sanction of it, or communication adjoined in the conceit of the Woman now wavering, that she should deny either the truth, or at least the necessity of it.

22. The sixt was that after he had weakened the

Commandment, and the sanction of it, it doth oppose a prediction quite contrary.
23. The seventh was that to confirm that prediction, he doth both abuse the Name of God, and the Name which God had imposed on the Tree. Gen. 3. 5. God knoweth that what day ye shall eat there of your Eyes shall be opened, and you shall be as Gods knowing Good and Evil.
24. Hence it is that the Devil is called a Serpent, a Liar, a Seducer, a Man-slayer. Revelations 12. 9. John 8. 44. Rev. 20. 10.
25. With this tempting of the Devil there was joined the tempting of God, whereby he did so order that businesse, that it might thence be manifest what was in Man. But this tempting of God was neither Evil, nor tending to Evil.
26. A third tempting did follow these: namely of Man towards God, wherein he did in a certain manner make trial of the truth and Grace of God: namely making trial, whether God would preserve him, although he did not cleave to him, or whether he would certainly do what he had threatened.
27. A fourth temptation of Eve did accompany that namely towards her self, whereby she received the tentation or suggestion of the Devil, into her self, and applied to her self to her own ruin.
28. From that arose a fifth, whereby the Woman serving the Devil, as his instrument did tempt Adam: and from that proceeded a sixth, whereby Adam tempted himself, whilst he consented with a certain purpose to the Woman, and the Devil.
29. Either all or most of these tentations are found also in every Man's sins.
30. And so that sin was consummated, as touching the Fall of Man-kind in Adam, for Adam was properly the beginning of Man-kind, not Eve: Unless as she was made for him, and with him, did make one and the same beginning. Hence it is that we read in Scripture of a second Adam, but not of a second Eve.

Chapter 12.
Of the Consequents of Sin

In the Former disputation wee treated of the Fall, and the causes of it: now follow the consequents of the Fall.
1. THE consequents of Sin are. 1. Guiltiness and Filthiness, 2. Punishment, properly and distinctly so called.
2. Guiltiness is the binding of the Sinner to undergo just punishment for his fault. Levit. 5. 2, 3, 4, 5. He is guilty. Rom. 3. 9. We have proved that all are under Sin. And Vers. 19. All the world is guilty before God. 1. Cor.15. 17. Ye are in your Sins.
3. Hence that distinction, of Guiltiness of the fault, & guiltiness of punishment, as also that distinction of the Papists of remission of the punishment, and of the fault is a distinction without a difference.
4. That guiltiness is not the form of Sin, but an affection, or a consequent adjunct, partly separable, partly inseparable.
5. Now it follows Sin, partly by virtue of the Law of God adjudging punishment to Sins, in which respect it hath some good in it, and is of God: and in this respect, God cannot separate that guiltiness from Sins. Yet as it flows from Sin, and is a worthiness and deserving of punishment, it doth also partake of the nature of it, and it is a vitious thing: and in this respect it cannot be separated from Sin. This double consideration of guiltiness is intimated, Roman's 1. 32. Knowing the Law of God, that they that do such things are worthy of death.
6. From this guiltiness there followeth a conscience altogether evil: namely accusing & condemning justly. And hence follows horrour, and flying from the presence of God, Gen. 3. 8. 20. Heb. 2. 15. Rom. 8. 15.
7. Filthiness is that spiritual pollution, whereby a sinner is made destitute of all comliness, and honour, and becomes vile. Matth. 15. 11. Rev. 22. 11.
8. This filthiness doth immediately follow the offence of the Sin, and remaineth in the Sinner, after the act of Sin is past and ceaseth to be: it is wont to be called the spot of Sin, Corruption, Defilement, Deformity, Dishonesty, Nakednesse, Uncleannesse, a blot, and somtimes Culpa, a fault.
9. From this filthiness there follows; First, A turning away from God, Esay 1. 15. Which is also called abomination, and detestation, Prov. 1. 32. Especially in respect of greater Sins. Prov. 3. 16. Ierem. 16. 18. Secondly, the shame of a man to his confusion, Gen. 3. 7. For such a shame, is a fear arising from the conscience of some filthiness. Rom. 6. 21. What fruit had you of those things whereof you are now ashamed?
10. Punishment is an evil inflicted upon the Sinner for his Sin.
11. It is called an evil because it is a privation of

good. But it is not a privation of an honest good, as it is honest, as sin is: but its a privation of the good of happyness, in respect of the Sinner, who is punished.

12. It is said to be an evil inflicted, not simply contracted, because it pertains to rewarding and revenging Justice.

13. It is said to be inflicted for Sin, because it hath always respect and order to the desart of Sin, unto which punishment follows from the offence, by reason of the prohibition, and from the guiltiness, by reason of the commination.

14. Therefore punishment properly so called, hath no place but in Intelligent Creatures, in whom also Sin is found.

15. Because Sin is reduced into order by punishment, and Sin in it self is in some measure against the goodness of God, but punishment only against the good of the Creature: therefore Sin hath more evil in it self then punishment.

16. Hence it is that the least Sin is not to be admitted, although the greatest punishment might by that means be avoyded, or the greatest good obtained. Rom. 3. 8.

17. In the ordaining of punishment divers attributes of God do shine forth, chiefly Holiness, Righteousness, and Mercy.

18. The holiness of God in the largest signification is that whereby he is free and as it were separated from all imperfection. Isa. 6. 3. Rev. 4. 8. But that holiness of God which doth there properly shine forth is that whereby he being pure from any spot of Sin, cannot communicate with any Sin. Psal. 5. 5. Thou art not a strong God that delighteth in iniquity: evil shall not dwell with thee. Hab. 1. 13. Thou art of purer Eyes then that thou mayest behold Evil.

19. The revenging justice of God which here shines forth is that whereby he inflicteth evil upon them that do evil. 2. Thes. 1. 6. It is just with God to render affliction to them that afflict you.

20. This Justice as it doth burn simply-against Sin is called wrath Rom. 1. 18. Eph. 5. 6. As it doth more fiercely wax hot it is called fury. Deut. 29. 20. As it doth give sentence to be executed against a Sinner it is called judgement. Rom. 2. 5. As it doth execute the sentence given, it is properly called revenge. Heb. 10. 30.

21. Mercy here shining forth is that whereby be punisheth Sin, less then the condigne desert of it.

22. This mercy is clemency or beneficence.

23. Clemency is that whereby he doth moderate the punishments that are due, Lam. 3. 22. It is the Lords great kindness that we are not consumed.

24. Clemency appears in patience, and long sufferance.

25. Patience is that whereby he doth forbearingly suffer Sin, and spares the Sinners. 2. Pet. 3. 9.

26. Long sufferance is that whereby he doth long suspend revenge. Exo. 34. 6.

27. Beneficence is that whereby, being rich in goodness, he powreth forth many good things, even upon Sinners. Matth. 5. 45.

So much of the Guiltinesse, Filthiness, and punishment of sin in general, now follows the punishment in special.

28. The punishment inflicted on man for Sin is death. Gen. 2. 17. Rom. 5. 12.

29 This Death is a miserable privation of life.

30. By the life of man is understood, both the conjunction of the soul with the body, and all that perfection, which was agreeable to man in that state, whether it was actually communicated, or to be communicated upon condition. Psalm 36. 10. With thee is the Fountaine of life, in thy light wee shall enjoy light.

31. Therefore Death is not from God, as he did ordaine nature, but it is from God, as taking vengeance on Sin; and so properly from Sin, as the meritorious and procuring cause.

32. But that Death is not a simple, and bare privation of life, but joined with subjection to misery: and therefore is not the annihilating of the Sinner, whereby the subject of misery being taken away, the misery it self should be taken away.

33. A certain Image and representation of this Death was the casting out of Paradise, in which there was contained a Symboll or Sacrament of life. Genes. 3. 22. 23. 24.

Thus much of Death in general: It followeth to speak of it in special.

34. In Death, or the curse of God that doth lye upon Sinners, there are two degrees; the beginning of it, and the perfection of it: and two members; The punisment of loss, or privative; & the punishment of sense, or positive: and there are two kinds; Death spiritual, and corporal.

35. The beginning of spiritual Death, in matter of

loss, in the defacing of the Image of God, that is, the loss of grace, and originall Justice. Rom. 3. 23. They are deprived of the glory of God. Eph. 4. 18. Being strangers from the Life of God.

36. By this loss of grace, man is robbed of all saving giftss: and so nature is weakened, put out of order, and as it were wounded.

37. The beginning of spiritual death in matter of sense, is spiritual bondage.

38. Spiritual bondage is a subjection to the power of darknesse, or of spiritualy deadly enemies. Coloss 1. 13. Hath taken us out of the power of darknesse. 2. Pet. 2. 19. Of whom a man is overcome, of the same he is brought in bondage.

39. This bondage, is bondage of the Devil, and those that serve the Devil.

40. Bondage of the Devil, is a subjection to that power of the Devil, whereby he effectualy works in men, & in respect of them he hath command of Death Act. 26. 18. 2. Cor. 4. 4. John 12. 31. & 16. 11. 2. Tim 2. 26. Eph.22.

41. Bondage of the servants of the Devil, is of the world and Sin.

42. Bondage of the world is a subjection to the entisements which are found in the world. Phil. 3. 19. 1 John 4. 5. & 2. 15. 16.

43. Service or bondage of Sin, is that whereby a man is so captivated under Sin, that he hath no power to rise out of it. Rom. 6. 16. 17. 19. 20.

44. By this bondage it comes to pass, that although freedom of will remaine; which is essential to man's nature, yet that freedom which pertains to the perfection of human nature, (the property whereof was that power to exercise acts spiritualy good, and by that means acceptable) is not found in his sinfull state unless, Remote, and Dead.

45. From this beginning of spiritual Death, there follows the multiplying of Sin in this life present.

46. Those Sins that follow, have some respect of punishment, in respect of the first sin. Rom. 1. 26.

47. But this respect of punishment is attributed to those Sins, first by reason of the effects or consequents of them, because they further the Death of man, and increase his misery: Secondly, they are said to be punishments in respect of that inward suffering to which man is subjected to in sinning; whereby also his nature is pressed down, and made more base. Thirdly, they are said to be punishments of the former sin: because that former sin was a cause for which man is deprived; of that righteousness, and grace, or Divine helpe, by the absence whereof it comes to pass, that man runs into those sins. Fourthly, they may be said also in a certain manner punishments of the former sin, because that former sin was a cause disposing and preparing man to commit the following sins, and in that respect it hath brought upon man all those Sins, and whatsoever evils, do either accompany or follow them.

Chapter 13.
Of Originall Sin

In the former dispute (Thesi 45.) the multiplication of sin was given as a consequent from the beginning of spiritual Death, which we will thus shew forth in the following Theses.

1. THe Sin that followed upon the first Fall is either Original, or Actual.

2. Original Sin, is an habitual exorbitancy, of the whole nature of man, or it is a deviation from the Law of God.

3. Because it is the corruption of the whole man: hence it is called in the holy Scriptures. The old man. Rom. 6. 6. Eph. 4. 22. Col. 3. 9. The body of Sin. Rom. 6. 7. 24. A Law of the members. Rom. 7. 23. And the members themselves. Col. 3. 5. Flesh. John 3. 6. Rom. 7. 5. 18. 25.

4. Hence also it is that in Scripture, a homogeneal corruption is attributed not only generally to the whole man, but also to every part of it: as to the understanding, Gen. 6. 5. The imagination and thoughts only evil. Rom. 8. 5. 6. 7. They savour the things of the flesh. To the conscience. Tit. 1. 15. Their mind and conscience is defiled. To the will, Gen. 8. 21. The imagination of the heart of man is evil from his childhood. To the affections of every kind. Rom. 1. 24. To uncleanness in the lusts of their hearts. Lastly, to the body and all the members of it. Rom. 6. 19. Your members servants to uncleanness, and iniquity to commit iniquity.

5. This Sin is said to be an exorbitancy, or deviation of man, because it is in man an habitual privation of that due conformity to the Law imposed on man by God, wherein he ought to walk as in his way.

6. Hence it is that that original depravation is called

in the Scriptures Sin or that Sin, by a certain special appropriation. Rom. 6. 12. 7. 1. Rom. 7. 8. 20. The Law of Sin. 7. 23. Sin dwelling in us, inhering, adhering and compassing us about. Rom. 7. 17. 20. 7. 21. Heb. 12. 1.

7. This disorder in man, hath as it were two parts. One formal, and the other as it were material, Ier. 2. 13. My people have done two evils: they have forsaken me, &c. That they might dig to themselves Cisternes. The description of actual Sin doth contain the picture of original, as the daughter doth contain the picture of the mother.

8. The formal part is an aversion from good. Rom. 3. 12. There is none that doth good, no not one.

9. The material part is a turning and inclining to evil. Rom. 7. 23. The Law of Sin.

10. By reason of this original depravation, it commeth to pass, that although the will of man be free in the state of Sin, as touching all acts which it doth exercise, yet it is captive and servile, as touching the manner of doing, because it is deprived of that power whereby it should will well, and that inclination is as it were a form whereby it commes to pass that it willeth amiss, even when that thing is good about which it is exercised inwilling. Rom. 3. 12. 7. 14. 2 Cor. 3. 5. John 8. 34. 2 Pet. 2. 19. Rom. 6. 16.

Chapter 14.
Of Actual Sin

1. Thus much of Original: Now followeth Actual Sin.

2. Actual Sin is an exorbitancy of man's action: or a deviation of it from the Law of God. 1 John 3. 4. It flows from original Sin, as an act from an habit: or as the fault of the person flows from the fault of nature. In which respect also original Sin is rightly called the fall of Sin. Fomes peccati.

3. Therefore actual Sins although they are often opposite one to another in respect of their objects, and their special ways whereby they are carried towards their objects: yet in respect of that beginning or foundation whence they proceed, they are indeed tied & knit together, Ia. 2. 10. 1 Tim. 6. 9.

4. Actual Sins are diversly distinguished among themselves, First, in respect of degree. One Sin is greater or lesser then another. Ezech. 5. 6. & 8. Shee hath changed my judgements more then the Gentiles themselves. & 8. 15. Thou shalt see yet greater abominations then these. John 19. 11. He hath the greater Sin: whence also punishment is greater, or lesser. Luke 12. 47. He that knoweth and doth not, shall be beaten with many stripes, and he that knoweth not and doth, shall be beaten with few stripes, Mat. 11. 22. 24.

5. But this difference of degrees depends. First, upon respect of the person by whom it is committed. Numb. 12. 14. Whence it is, there is a difference between Fornication, Adultery, & Incest. 2. Upon the kind and nature of the thing, Mat. 5. 21. 22. He that is angry unadvisedly: he that calleth Raca: he that saith, thou foole. 3. Upon the intending, and remitting the Act. Phil. 3. 6. As concerning, zeale persecuting the Church, 1 Tim. 1. 13. A blasphemer, a Persecutor, and Injurious. 4. Upon the way, and manner of committing: for it is done either out of ignorance, infirmity, or with an high hand. Num. 15. 27. 30. If a soul shall Sin through error, he shall offer as he Goat, but the soul which shall commit with an high hand, shall be cut off. Psalm 19. 13. 14. 1 Cor. 6. 7. There is utterly a fault in you. 5. Upon the circumstances of place, time, and the like. Isa. 26. 10. When favour is shewed to a wicked man, he will not learn righteousness: in the land of uprightnesse, he doth wickedly.

6. Secondly, the special difference of actual Sins is properly privative, and doth formally depend upon the difference of rectitudes, from which these acts do decline.

7. Therefore that distribution of Sins as they are contrary to the Commandment of God, is most proper.

8. Thirdly, actual Sin is distinguished in respect of parts: into Sin of Omission, and Sin of Commission. For seeing there are as it were two part of originall Sin, turning from good, and a turning to evil: actual Sin that flows from thence hath a double respect, for where turning from good doth most appear, that is said to be a Sin of Omission: and where a turning to evil doth most appear, that is called a Sin of Commission.

9. Therefore a Sin of Omission is not to do that that ought to be done. James 4. 17. He that knoweth to do well and doth it not, to him it is Sin. Mat. 25. 42. I was an hungry and ye gave me no meat, &c.

10. Sin of Commission, is to do that which ought not to be done.

11. Sin of Omission is most directly contrary to the

command of God, and Sin of Commission to the forbidding: in a Sin of Commission there is a certain addition to the Law of God, and in Omission there is a certain detractation from the Law: both which are forbidden. Deut. 4. 2. 12. 32. Rev. 22. 18. 19.

12. This distribution of Sin is not into the kinds of Sin. 1. Because, Commission and Omission being about the same object, and under the same formal respect, do not differ in kind, as in covetousnesse. 2. Because to speak moraly there is no Omission without an act going before, or accompaning it. 3. Because Omission cannot be voluntary and free without an act, unto which act there doth always cleave a Sin of Commission.

13. Fourthly, Sin is distributed in respect of the subject, into Sin of the heart, of the mouth, and of the work. So that it is. A word, a deed, or a thought against the Law. Isa. 18. 13. Mat. 5. 28. 15. 19.

14. Fifthly, Sin is distributed in respect of the object. Into that Sin which is against God, and into that which is against men. Luke 15. 18. 1 Sam. 2. 25. Yet it doth not altogether in the same reason respect God and man. For Sin as it is a transgression of the Law of God, is an offence against God only: but yet in a material respect, as to the wrong and loss that is often done to men by Sin, it hath respect also to men.

14. Sixthly, Sin is distributed in respect of the effect. Into Sin distroying the conscience, and not destroying. Into Sin raigning, and mortified: into Sin pardonable, and unpardonable, which yet are not properly belonging to this place.

16. From this multiplication of Sin there follows an increase of spiritual death both in matter of loss, and in matter of sense.

17. In matter of loss, there is security of conscience, and stupidity; that is a deprivation of the sense of Sin and misery.

18. This security comes from custome of sinning, and obstinacy of mind in Sins: for Sins whether they be of Commission or Omission, being brought into custome, and made old, through daily multiplication do beget an evil habit, and do as it were bring an hard skin over the will and mind. Ierem. 13. 23. Can a Blackamore change his skin, or a Leopard his spots? them may ye do good that are accustomed to do evil. Eph. 4. 19. Being past feeling, they gave themselves to lasciviousness, to commit all uncleanness with greediness.

19. In matter of sense, there is greatest terror of conscience joined with desperation. Hebr. 10. 26. 27. Gen. 4. 13.

20. This terror ariseth from the greatness and multiplicity of guilt, together with an inavoydablenesse of imminent punishment.

21. But in this beginning of spiritual death, there is a certain moderation used by God. This moderation is internal or external.

22. The internal appearth in the remainders of Gods Image, James 3. 9. Now these remainders appear both in the understanding, and also in the will.

23. In the understanding, by those principles of truth, which direct both the theoretical, and practical judgement.

24. The theorical principles, are both of true, and false, of which all men that have any use of reason have some knowledge, Rom. 1. 20. Psal. 19. 2. 3.

25. Practical principles, are of that which is honest, and dishonest, just, and unjust, that God is to be worshipped, that that is not to be done to another, which one would not have done to himself.

26. This is the Law written in the hearts of all men. Rom. 2. 15. They shew the effect of the Law written in their hearts.

27. From these principles there ariseth a certain force of natural conscience. Rom. 2. 15. Their consciences together bearing witness, and their thoughts accusing one another, or excusing: which conscience notwithstanding together with those principles, is corrupt, and so dead. Tit. 1. 15. Their mind, and conscience is defiled.

28. In the will those remainders appear by a certain inclination unto good known in that manner: which although it be vanishing, and dead, yet it is found in all in some measure: whence also it is that at least the shaddows of virtues, are allowed and embraced of all. 2 Tim. 3. 5. Having a shew of goodliness.

29. Also that restraining power pertaineth to the will together with the understanding whereby excess of Sin is restrained in most, so that then Sinners do abhore the committing of many grosser Sins. 1 Cor. 5. 1. Such fornication which is not named among the Gentiles.

30. The outward moderation of this misery is by those external means both politic and oeconomicke, whereby the course of Sin and misery is wont partly

to bee hindred.

Chapter 15.

Of Corporal Death.

Thus farre of the beginning of the spiritual Death; now it follows to speak of the beginning of bodily Death, with the consummation of both.

1. The beginning of bodily death in matter of loss, is either inward or outward.

2. Inward is the loss of the internal good things of the body, as of health and long life, Deut. 28. 21. 27. 35. 1 Cor. 11. 30. Mat. 9. 2.

3. Hence is mortality, as touching the state, and nearst power to Death.

4. For this mortality is a dissolving or loosing of that band wherewith the soul was joined with the body.

5. The outward beginning of this Death in matter of loss is the loss of outward good things, whereby this life was either beautified or sustained.

6. Of the first kind is. 1. Loss of dominion over the Creatures. The which after the Fall did put off or the greatest part that subjection towards man, to which they were made, and became his deadly enemies unless they be brought into order by the special providence of God, Job 5. 22. 23. Be not afraid of the beasts of the Earth, For thou shalt be in covenant with the stones of the Field, and the beasts of the Field shall be at peace with thee. Hos. 2. 18. I will make a covenant for them with the beasts of the Field. 2. That ignominy which He is subject to, both living and dead. Deut. 28. 20. 37.

7. Of the latter kind is poverty, or the loss of those things which pertain to food, raiment, and possessions. Deut. 28. 17. 18.

8. The beginning of this Death in matter of sense is also inward or outward.

9. Inward is in weariness, Gen. 3. 19. Paine, and diseases. Deut. 28. 35.

10. Outward, is in all those calamities to which the life of man it outwardly subject. Deut. 28. 25. 48.

11. The moderation, that appeared in this corporal punishment is touching inward, and outward things.

12. Touching inward things. In that man hath yet space, and commodity of life, granted to him by the goodness of God. Gen. 3. 6.

13. Touching outward things: in that he hath certain remainders of dominion over the Creatures. Gen. 9. 2. Let the fear of you and the dread of you be upon all the beasts of the Earth, &c. So that although man by his sin fell from all right which he had before, of using the Creatures to his benefit… yes… by grant and divine indulgence, He may use them, and in that he… sins not, that lie doth simply use them, althoug he sin in the manner of using: because so long as life is granted, and prolonged to him, with the same, there is together granted the use of those things, which are necessarily required unto life, and in a sort they are due to him. Hence it is that although the Creatures were subject to vanity and a curse, for the sin of man. Gen. 3. 17. 18. Rom. 8. 20. 22. yet they are preserved in that estate, that they may supply the necessities of man's life.

Chapter 16.

Of the Consummation of Death

1. THE Consummation of Death is the highest degree of the punishment appointed, and to endure for ever. As touching the degree, it is said to be infinite.

2. But it is infinite only in respect of the loss and privation: because it is the loosing of an infinite good, not in respect of sense or positive affliction; yet it may be said to be positively infinite, in respect of the thing afflicting, but not in respect of the manner of afflicting.

3. Hence it is that there are certain degrees in this punishment, according to the variety of degrees, which are found in sins, Luke 12, 47, 48. He shall be beaten with many stripes: he shall beaten with few stripes.

4. As touching the continuance, this punishment is said to be eternal or never to be ended. Marc. 9. 44. 46. 48. Where their Worme dieth not, and their fire never goeth out.

5. Now it is eternal. 1. Because of the eternal abiding of the offence. 2. Because of the unchangeablenesse of the condition which that degree of punishment doth follow. 3. Because of the want of satisfaction.

6. Hence it is that the incorruptibility of the damned is their immortality in death, and to death.

7. The consummation of spiritual death in matter of loss, is a totall and finall forsaking, whereby a man is separated wholly from the face, presence, and favour of God. Matth. 7. 23. Depart from me. And 25. 41. Go ye cursed. 2. Thess. 1. 9. Who shall be punished with everlasting destruction, being driven from the Face of the Lord, and the glory of his Power.

8. Hence follows the greatest, and eternal hardning in evil, and despair of good Luke. 16, 26.

9. The consummation of spiritual Death in matter of sense, is fulness of bondage, whereby he is altogether delivered into the power of the Devil, Matth. 25. 41.

10. Hence is fulness of terrors of conscience, and fulness of Sin, for the damned do sin, and will fin for ever, although neither the same sins which were in this life, as Theft, Murder, Adultery; nor altogether of the same condition, with them which they committed alive. For they offend chiefly in hatred, envy indignation, and such like affections, which the sharpenesse of punishment gives occasion to. Also these sins after death, have not the same respect of desert which they have in this life, because then there is neither any possibility to avoid sin, neither is there place for threatning and increase of punishment by them.

11. Hence it is that sins themselves, in the damned, have more respect of punishment: but in those that live, they have more respect of offence.

12. Terror of conscience is as it were a worme, perpetually gnawing. Mar. 9. 44. Esay 66. 24.

13. The Consummation of corporal Death together with spiritual, is first by separation of the soul from the body. 1. Cor. 15. 42. 43. To which that change of some is answerable, which is like death. 1. Cor. 15. 51. 52. 1. Thess. 4. 15. 16. Secondly, by casting the soul and body into Hell, or that place which God hath prepared, for the extreme torments of sins. Rev. 21. 8.

14. Hence are pains, and greatest vexations both of soul and body. Luke. 16. 23.

15. Hence are Lamentation, Howlings, Gnashing of Teeth, and such like effects, of greatest vexation. Luke. 13. 28.

16. But of the place of Hell, and manner of torture, & nature of outward things which pertain thereunto, because they are not necessary for us to know, the Scripture hath not pronounced any thing distinctly of them.

Chapter 17.
Of the Propagation of Sin

Thus much of the transgression. Now it follows to treat of the propagation of it.

1. THis propagation, is that whereby the whole posterity of man, decending from Adam, in a natural manner, is made partaker of the same condition with him. Iob 14. 5. Psal. 51. 7 Rom. 5. 44. Eph. 2. 3. This is come to pass by Gods just ordination. The equity whereof appearth in some measure among men. 1. In natural right, whereby inbred qualities are derived from that which begetteth, to that which is begotten. 2. In hereditary right, whereby the burdens of parents are transferred upon their children. 3. In the right of like for like whereby the rejection of good, and suffering of evil are equally extended.

2. This propagation of Sin consists of two parts. Namely, Imputation and real communication.

3. By imputation, the same singular act of disobedience, which was Adams, is also become ours.

4. By real communication the same singular sin is not derived to us, but the same in kind, or of the same reason and nature.

5. Original sin, seeing it is formally a privation of original righteousness, and this privation doth follow the first sin as a punishment, hence it hath the respect of a punishment in order of nature, before it hath the respect of a Sin. As by the Justice of God that original righteousness is denied, so far forth it is a punishment: As it ought to be in us, and yet through man's fault in wanting, so far forth it is a sin.

6. Therefore this privation is derived from Adam by way of desert, as it is a punishment; and by way of a real efficient, as it hath the respect of a sin joined to it, for in that that any is borne a son of Adam, he is made worthy to be endowed with righteousness: when therefore he ought to have it, and hath it not, that want to him is sin.

7. Together with this privation, there is also derived, an unaptnes, and a certain perversnesse of all the bodily faculties, which in their manner are opposite to that rectitude, that is approved of God.

8. For upon the deprivation of righteousness whereby all the faculties were to be directed, there follows in them all, such a defect, whereby it comes to pass, that when they are carried to any moral thing; that very inclination is morally evil.

9. Of these ariseth every actual Sin: for the mind being blind by the privation of light doth easily admit any errors: And the will being now turned from God, doth burn with love of it self, and evil desires without God.

10. From Sin thus propagated, there follows also, a propagation of death, both begun & consummate: as well touching sense as touching loss, as well corporal as spiritual, to all the posterity of Adam.

11. Through this Apostasy of mankind, it comes to pass, that our Faith, whereby now wee believe in God, is not simply for life, but for salvation. For it is not sufficient for man being fallen, that God do simply give him life, but it is also required, that he would give it man being dead in Sin, Eph. 2. 1. And this was one difference between the question of the rich young man. Matth. 19. 16. What good shall I do that I may have eternal life? and that of the jailer, Acts 16. 30. What must I do to be saved?

Chapter 18.

Of the Person of Christ, the Mediator

After the Fall of Man: it follows that wee see his restoring.

1. The restoring of man is the lifting him up from an estate of sin and death, unto an estate of grace, and life.

2. The cause of this restoring was the merciful purpose of God. Eph. 1. 9. According to his free good will which He had purposed in himself. For there was nothing in man, which could confer any force to procure this restoring: but rather much which made to the contrary, as sin, in which there was an enmity against God: which in that respect doth commend this love of God towards us. Rom. 5. 8. But God commends his love towards us, in that when we were yet sinners, Christ died for us.

3. There are two parts of this restoring: Redemption, and the application thereof. That is as it were the first act of this restoring: this as it were the second act. That is as it were the matter, this as it were the form of our salvation. That is as it were the Sufficiency, this the very Efficiency.

4. These parts are altogether of one and the same latitude. For the end of redemption is the application of it: and the prime reason, rule, and measure of application is that same gracious Will of God which was the cause of Redemption it self. Eph. 1. 9. 10. He hath made known to us, the mystery of his will, according to his free good will, which he had foreordained in himself, that in the full dispensation of those times before ordained, he might summarily gather together all things in Christ.

5. Therefore Redemption is appointed to all and every one, for whom it was in Gods intendment obtained: according to that of Christ. John 6. 37. Whatsoever the Father giveth me shall come unto me.

6. Redemption is the bringing of man into freedom, from the bondage of sin, and the devil, by the payment of an equall price. 1. Pet. 1. 18. Ye know that ye were not redeemed by corruptible things, as silver and gold, but with precious blood. 1. Cor. 6. 20. Ye are bought with a price, and 7. 23. Ye are bought with a price.

7. For this freedom was not primarily effected by power, nor by prayers, (although these also had their force in perfecting this business,) but by the payment of a just price.

8. This price seeing it could not be paid by man, the help of a Mediator was necessary, who should come between God and man, making a perfect reconciliation between them. 1. Tim. 2. 5. Acts 20. 28. The Church of God which he hath purchased by his own blood. 1. Tim. 2. 6. The man Christ Jesus, who gave himself a price of our redemption.

9. Now such a Mediator is not given, for one age only but for yesterday, to day and for ever. Hebr. 13. 8. Jesus Christ yesterday, to day and is the same for ever: Revel. 13. 8. The Lamb slain from the foundation of the World. Although he was only manifest in the fulness of time. Col. 1. 27. Tit. 1. 2. 1. Pet. 1. 20. For this Meditation was equally necessary in all ages: Also is was sufficient, and effectual from the beginning, by virtue of Gods decree, promise, and acceptation.

10. This Mediator is only Jesus Christ. Acts 4. 12. Neither is there salvation in any other, for among men there is given no other name under Heaven, by which wee must be saved.

11. In Christ two things are to be considered. 1. The fitness which he had to perform the work of redemption. 2. The parts of the redemption it self.

12. His fitness consists of two parts. The first is his person: the second is the office, imposed upon his person.

13. In the person of Christ the Mediator two things are to be observed: the distinction; of the two natures, and the personal union of them.

14. The distinct natures are: the Divine nature, as it is the second person of the Deity, and the human, in all things like to our natures (excepting Sin, and the manner of subsisting) Matt. 1. 23. Emanuel, God with us, John 1. 14. That word was made flesh, &c. The distinction it self between those two natures remain: because they remain absolutely the same which they

were before, as well touching their essence as all their essential properties: Hence neither the Deity in Christ with the humanity, nor the humanity with the deity is either changed, or mingled, or any way confounded.

15. The personal union, is that whereby the second person of the deity did take the human nature, that it might inseparably subsist in the same person John 1. 14.

16. For the second person of the deity although it have but one subsistence, yet it hath at twofold way of subsisting: one in the Divine nature from eternity; another in the human nature after the incarnation. Rom. 9. 5. Of whom is Christ, as touching the flesh, who is above all, God blessed for ever, Amen. Which latter way of subsisting doth agree to the Son of God. In respect of the union which he hath with the human nature.

17. This union to the divine person and nature, doth ad nothing, but a certain relation: but in the human nature it maketh a change, whilst by this means it is elévated to highest perfection: for it is made as it we a proper adjunct of the Divine person by which it is assumed: as it were a member of the same whole God man. , whereof the divine nature is as it were another part: as touching the subsistence, it is made as it were an effect singularly upheld by the Divine nature: and also it is made as it were a subject wherein the Divine nature doth especially dwell. Coloss. 2. 9.

18. Wee endeavour to describe this union; by many logical ways: because it cannot sufficiently be explained by any one.

19. We use all those terms wherein the fountains, of consent, and unity are contained, that we may shew the union to be most near.

20. Yet wee temper these terms with that limitation, as it were, because this union is mystical, and secret, so it may not be plainly expressed, but only shadowed forth by human words, and notions.

21. From this union there followeth a personal communication of properties which is not a real transfusion. For then the Divine nature should take the properties of the human, and the human should take the properties of the Divine, and so the human should be the Divine, and the Divine, the human, or as well the Divine, as human should cease to be. Neither it is a real donation from which should follow, that the human nature might use the Divine properties as its own restruments. But it is a Communion, or concurring unto the same operations; so that they are performed together by each nature, but according to their own distinct properties.

22. Hence it comes to pass that all the doings and sufferings of Christ are referred properly to his person as the proper Terminum bound of them: although some are properly to be referred to the one, some to the other nature, as to their beginning, and proper respects.

23. And hence followeth the Communication of these properties, as touching predication, or attribution, whereby the properties of the one nature are attributed either to the whole person, as when Christ is said to be dead which is proper to the human nature, and to have been in the beginning which is proper to the Divine nature: Or to the other nature, because of the person, as when God is said to be taken up into glory: 1. Tim. 2. 16. to be crueified, 1. Cor. 2. 8. Which do not properly agree to the Divine nature, but to the human. And those things which are proper to the whole person, are properly attributed to either nature: as when the man Christ is said to be the Mediator betwixt God and man. 1. Tim. 2. 5. Which doth not agree to Christ as He is man, but as he is God and man.

24. But as that Communion doth properly respect the person of Christ, not the natures considered in themselves, so that communication which consists in predication doth respect God, or man in the concrete, not the Deity, or humanity in the abstract.

25. Therefore the communication of properties is not merely verbal, neither yet is it so real that the property of one nature doth pass in the other as touching the intrinsic possession and usurpation.

26. Those examples which are wont to be brought of those that think the contrary of that communication which is between the matter and the form, between the soul and the body, and between Iron and the fire, do neither agree to this mystery, nor prove the position it self

27. There were in Christ two understandings one Divine, whereby he knew all things, John 21. 17. And the other human, whereby he knew not some things as yet. Mark… 13. 32. Also there were two wills, one divine Luke 5. 13. And the other human, together also with a natural appetite, Mat. 26. 39. So there is a double

presence of Christ but yet the human presence, can neither be every where, nor in many places at once.
28. Because God in Christ, God-man, hath restored life to us, therefore our Faith is carried towards Christ, and by Christ, toward God.

Chapter 19.

Of the office of Christ

Thus far of the Person of Christ, his office follows.
1. THE Office of Christ, is that which he undertook that he might obtain salvation for men: 1. Tim. 1. 15. This is a sure saying, and worthy of all acceptation: That Jesus Christ came into the World to save Sinners.
2. For those that deny that the proper end propounded by God and Christ in this mystery, was the salvation of men, they deprive God and Christ of their honour, and men of their comfort.
3. In it two things are to be considered. The calling to this office, and the office it self. Heb. 5. 4, 6. 6. None takes this honour to himself, but he that is called of God, as was Aaron: So also Christ, &c.
4. The calling is in action of God, especially of the Father, whereby, a special covenant being made, he ordained his Son to this office.
5. This covenant is expressed, Isaiah. 53. 10. That if Christ would make himself a sacrifice for sin, then he should see his seed, he should prolong his days, and the delight of the Lord should prosper by him.
6. This calling therefore contains in it self. Choosing, fore-ordaining, and sending. Isaiah 42. 1. Mine elect 1 Pet. 1. 20. Which was sore-known before the foundation, of the World, John 3. 17. God hath sent his Son into the World. It is called in Scriptures sealing. John 6. 27. Sanctification, John 10. 36. Anointing. Isaiah 61. 1. Psal. 45. 8. Heb. 1. 9. And a giving, Joh. 3. 16.
7. Choosing, respects the end; fore-ordaining the means; sending, the execution it self; of mere grace, without any condition foreseen, either in men, or in Christ himself.
8. All things which Christ either did or suffered, even as touching all circumstances were foredetermined. Luke 22. 22. The Son of man goeth as it is appointed. Acts 4. 28. That they might do all things whatsoever thy hand, and thy counsel had before determined to be done.
9. But this calling was not instituted in an ordinary manner, but confirmed with a solemn oath, to confirm the excellency and eternity of it. Psalm 110. 4. Hebr. 5. 6. & 7. 24.
10. The office it self to which Christ was called is threefold: Of a Prophet, of a Priest, of a King.
11. This number, and order of offices, is shewed: First by men's necessity, grievously labouring under ignorance, alienation from God, and disability to return to him: the first of which is healed by the Prophecy of Christ, the second by his Priest-hood, the third by his Kingdom.
12. Secondly, the order of conferring salvation doth shew his number also which ought first to be unfolded then obtained, and then afterward applied; the first of which is the part of a Prophet, the second of a Priest and the third of a King.
13. Thirdly, the same order also appearth by the solemn manner of executing it, whereby Christ did first teach others, declaring the Will of God unto them: then He did offer himself; and afterward He did enter into his Kingdom.
14. The prophecy of Christ is that whereby he hath perfectly revealed the whole Will of God that bringeth salvation: whence he is in Scripture called not only a Prophet. Deut. 18. 15. Acts 3. 22. And a Doctor, Mat. 23. 7. The Apostle of our profession. Hebr. 3. 1. And the Angel of the covenant. Malach. 3. 1. But also the very wisdom of God. 1 Cor. 1. 24. And the treasure of wisdom and understanding, Col 2. 3.
15. This prophecy was in Christ as in the principal cause: in others whether angels, or men as in his instruments, 1 Pet. 1. 11. The Prophets did search what or what manner of time the foretelling spirit of Christ which was in them, should decline, &c. And 3. 19. By which going to the spirits which are in prison, he preached It was in Christ by way of habit so that he might when he pleased, reveal all the secrets of God. But in others by way of act, and flashing or coruscation so that they could not exercise prophesy but at certain times when he pleased, Jerem. 42. 7. After ten days came the Lord to Jeremy.
16. That he might be such a prophet, it was necessary that he should be God, John 1. 18. & 3. 13. And withal also that he should be man, Acts 3. 22. Compared with Deut. 18. 15. For unless he had been God, he should neither have perfectly understood the Will of God. 1 Cor. 2. 11. 16. Neither had he been able to reveal it throughout all ages: unless he had been man, he could

not fittly have unfolded it in his own person unto men, Hebr. 1. 1.

17. The priesthood of Christ is that whereby he hath purged by sacrifice the sins of men, and obtained the favour of God for them. Col. 1. 20. & 22. 2 Cor. 5. 15. Rom. 5. 10.

18. This priesthood was not legal, or temporary, but according to the order of Melchisedek. Hebr. 7. 17. Not by a carnal Commandment but by the power of an endless life. Ibid. Ver. 16. Not by an order that it weak and lame, but stable, and perfect. Ibid. Ve. 18. & 19. Not for a time, but for ever. Ibid. Verse 24. Finally admitting no successor or Vicar, but perpetual, and proper to Christ, and of him that ever liveth. Ibid. Vers. 24. and 25.

19. In this office Christ himself was the Priest, Sacrifice, and Altar, he was Priest according to both natures. Hebr. 5. 6. He was a Sacrifice, most properly according to his human nature: whence in the Scriptures this is wont to be attributed not only to the person of Christ, but to his body. Heb. 12. 13. 1 Pet. 2. 13 Col. 1. 22. To his blood, Col. 1. 20. And to his Soul. Isaiah 53. 10. Mat. 20. 28. Yet the chief force whereby this sacrifice was made effectual did depend upon the nature of God, namely that the Son of God did offer himself for us. Acts 20. 28. Rom. 8. 3. He was the Altar properly according to his Divine nature. Hebr. 9. 14. & 13. 10. 12. 15. For it is belonging to the Altar to sanctify that which is offered upon it, and so it ought to be of greater dignity then the sacrifice it self. Mat. 23. 17. But Christ by his divine nature did in a certain manner sanctify himself according to his human nature, John 17. 19.

20. Therefore it doth hence also appear, how necessary it was that Christ the Mediator, should be both God and man: for unless he had been man, he had not been a fit sacrifice: and unless he had been God, that sacrifice had not been of sufficient virtue.

21. The Kingdom, of Christ is that whereby he doth dispense and administer all things with power and authority, which pertain to the salvation of man, Psal. 2. 6. Dan. 2. 44. Luke. 1. 36.

22. The properties of this Kingdom are. First. That it is universal. 1. In respect of all ages, Mat. 22. 43. 44. 45. 2. In respect of all kind of men. Dan. 7. 14. Rev. 17. 14. 3. In respect also of all Creatures, as they do in any sort pertain to the furthering, or beautifying of men's salvation. Eph. 1, 21. 22.

23. Secondly, that it is over the very souls, and consciences of men, Rom. 14. 17.

24. Thirdly, that it dispenseth life and death eternal, Rev. 1. 18.

25. Fourthly, that it is eternal. Dan. 2. 44. & 7. 14.

26. Fifthly, that it brings greatest peace, and perfect felicity to those, that are heirs of it Isaiah 9. 6. Eph. 2. 16. Hebr. 7. 2.

27. Hence this Kingdom in the Scriptures is every where called the Kingdom of God, the Kingdom of peace, and glory, in the places above cited: and the Kingdom of light and glory, the Kingdom of Heaven, and the world to come, Hebr. 2. 5.

28. And hence also it appearth how necessary it was that Christ the Mediator should be God, and man: for unless he had bin God, he could not be the spiritual King of our souls, dispensing life and death eternal: and unless he had been man he could not have been an head of the same kind with his body.

29. Christ in all his offices had types: In the prophetical office he had men also so subordinate to himself that they also were called prophets: but his Priesthood and Kingdom do not admit such a subordination: neither was there ever any by office a spiritual Priest or King beside Christ alone.

30. The reason of the difference is, because that the declaration of the will of God unto men, which is the office of a Prophet may in some manner be performed by a mere man: but purging of Sins by sacrifice before God which is the duty of a priest, and government over the souls and consciences of men, which is the part of a King, cannot at all be done by a mere man.

31. The Kings of the nations, are not properly subordinate to Christ in their authority, but unto God.

Chapter 20
Of Satisfaction

1. There be two parts of redemption: the humiliation of Christ as our Mediator, and his exaltation.

2. Humiliation is that whereby he is subject to the justice of God, to perform all those things which were required to the redemption of man. Phil. 2. 8. Being found in shape as a man, he humbled himself and became obedient unto death.

3. This humiliation was not properly of the Divine nature or person, considered in it self, but of the Mediator God-man.

4. Therefore the taking of the human nature, considered simply & in it self is not a part of this humiliation: because it was the action of God only: but that condition of a servant, which did accompany the taking of the Divine nature, was the prime and proper reason of the humiliation. Yet in respect of this condition, by a relation redounding from thence, the Divine person is rightly said to be of no reputation. Phil. 2. 7. Because it did exist in that form, which for a time was void of all glory and Divine Majesty: for the Divine Majesty did suppress and hide it self throughout all that space of humiliation; that it did not constantly exercise that dignity which did afterward appear in the exaltation.

5. The end of this humiliation is satisfaction and merit.

6. It is called satisfaction, as it is ordered to the honour of God by a certain recompense for the injury done to him by our sins, Rom. 3. 25. Whom God hath set forth to be a reconciliation by his blood to shew this righteousness. This is shewed in all those places of Scripture wherein Christ is said to be dead for us, for that efficiency is set forth in this phrase, which cannot be attributed to Paul, or Peter in their death, 1 Cor. 1. 13. Which takes away condemnation, Rom. 8. 34. Which finally brings with it reconciliation to salvation, Rom. 5. 10.

7. It is the same also which is signified where it is said, he was made sin for us. 2 Cor. 5. 21. For he could no other way be made sin then either by inward pollution, or outward reputation: but he was most of all free from pollution: neither did the imputation of sin any other way agree to him then that he might for us undergo the punishment due to sin.

8. In the same respect it is said that he bore our iniquities, Isaiah 53. 4. Neither doth that phrase signify a bearing of patience: for by bearing he took away the sins of the world, John 1. 29. Neither doth it only declare a power of taking away sins: for he bore our sins in his body upon the Cross. 1 Pet. 2. 24.

9. The like source is of that form he paid the price of redemption for us. Mat. 20. 28. For neither is there a mere delivering set forth by that phrase, nor every means of it; because the price it self is nominated, and it is intimated to be of the like common respect with the payment of silver or gold for vendible merchandise. 1 Pet. 1. 18. And the application of this price it also added. Hebr. 9. 13. 14. 15. Blood sprinkling those that are unclean. And 10. 22. Our hearts purged by sprinkling from an evil conscience. So that Christ himself is therefore a Mediator because he hath given himself a price of redemption. 1 Tim. 2. 5. 6. And we are therefore made partaker of that redemption, because Christ hath given himself for us, Gal. 2. 20. And we believe in him. John 1. 12. And by him in God. 1 Pet. 1. 21.

10. In the same sense also he is called an offering and sacrifice for our sins, Eph. 5. 2. He gave himself for us an offering and sacrifice of a sweet smelling favour to God. For he was so true and proper a sacrifice for sin, that all other sacrifices which went before, were but shadows of this: and after this is finished, it is neither needful, nor lawful to offer any other, Hebr. 16. 12. 14.

11. But this whole mystery depends upon this, that Christ is made such a Mediator, as that he is also a surety. Hebr. 7. 22. And the common root of those that are to be redeemed, as Adam was of those that are created, and lost. Rom. 5. 16. 17. 18. 19. 1 Cor. 15. 22.

12. In the same humiliation of Christ there was also, merit, as it is ordered to our benefit, or to obtain some good for us in the way of reward. This is shewed in all those places of Scripture wherein he is said by his obedience to have procured righteousness for us. Rom. 5. 19. Many are made righteous: to procure the favour of God for us, Rom. 5. 10. We have been reconciled to God by the death of his Son: and to procure life eternal for us, Rom.6. 23. Life eternal by Jesus Christ.

13. The merit and satisfaction of Christ differ not in the thing it self, so as they should be sought for in sundry and different operations: but they ought in a diverse way to be acknowledged in one and the some obedience.

14. Neither ought any part of that obedience which is found in the humiliation of Christ, to be excluded from that dignity and use.

15. But the exaltation of Christ, although it be an essential part of his mediation, yet it doth not pertain to his merit, or satisfaction.

16. This satisfaction as touching the substance of the thing was perfect, in rigour of justice: yet it presupposeth grace, whereby Christ was called to perform this work, and whereby it being performed, it was accepted in our name and for our good: Lastly, whereby that is performed by covenant rewarding which was required in this Satisfaction, John 3. 16. So

God loved the world that He gave his only begotten Son, Rom. 3. 24. We are justified freely by his grace, through the redemption made in Jesus Christ, and 5. 15. The grace of God, and gift by grace, which is of that one man Jesus Christ.

17. Hence greatest justice, and greatest grace, are together manifested, and work in man's redemption. Rom. 5. 17. They receive abundance of grace, and the gift of righteousness, so that all the fruit of this Satisfaction are rightly together called the fruits and effects of the grace and mercy of God.

18. This Satisfaction had worth sufficient, and in some respect infinite: First, from the person of him that did offer, who was God: Secondly, from the dignity and excellency of the thing offered, for he offered himself God and man. Thirdly, from the manner of offering, in which there was a certain divine perfection, by reason of the personal Union.

19. For as the greatness of the injury grows from the dignity of the person offended, because there the worth of the offended person is hurt: so the worth of him that makes satisfaction doth grow from the dignity of him that makes Satisfaction, because here the yielding of honour is looked unto, which depends upon the dignity of him that yields the honour.

20. Also in satisfaction, not the act only or suffering, but also the person it self which doth or suffereth is voluntarily subjected to the obedience of him to whom that honour is yielded, also the manner of working doth always flow from him that works with proportion:

21. Where this also is to be observed, that a substantial dignity such as was in Christ, doth more properly confer to the dignity of the work, then an accidental dignity, such as is in some men.

22. From this dignity of the person it comes to pass, that the satisfaction of Christ, was sufficient as touching the substance: and superabundant as touching certain circumstances which did not at all agree to Christ.

Chapter 21.
Of the Life of Christ being humbled

1. The parts of Christ's humiliation are two: his Life, and Death.

2. Of his Life there are two parts: the first in his Conception and Birth: the second after he was Borne.

3. Unto his conception there were two principles that did work together one active, and another passive.

4. The Passive was the blessed Virgin Mary: which called a passive principle, not because she did nothing unto the bringing forth of Christ, but because she did nothing of her self, but that she did administer that matter of which the flesh of Christ was formed. Neither yet could she administer it immediately fit, (for she had no pure matter) but it was made fit by a certain supernatural preparation, and sanctification, Luke. 1. 35. Because that which shall be borne of thee is holy, yet Christ was truly and really the Son of Mary, and the seed of the Woman promised from the beginning. Neither are there therefore two Son-ships in Christ really distinct, or two Sons joined together; for that temporal Son-ship, whereby he is referred to his Mother, was a respect of reason only. Indeed the human nature of Christ had a real relation to Mary, as to a cause, but the Son-ship doth no way agree to the nature, but to the person only: yet there is that relation of the human nature to the person, and of Mary to that nature, that it may be truly and rightly said, Mary was the Mother of God.

5. The active principle of this conception was not a man (whence, blessed Mary was a Mother and Virgin together. Mat. 1. 23. Isaiah 7. 14.) But the holy Spirit. Neither yet can Christ be called the Son of the holy Spirit, no not in as much as he is man; for as he is man, neither is he of the same nature with the holy Spirit, neither doth it agree to a nature, but to a person to undergo the respect of a Son.

6. In the first instant of this conception, Christ received according to his human nature, fullness of all grace, as touching the first act. John 1. 14. Full of grace, and truth. Luke. 2. 40. He was filled with wisdom, yet so as that it might be increased as touching the second acts, and by spreading forth to new objects, Luke 2. 25. He grew in Wisdom.

7. Hence Christ was indeed enriched with blessedness, from the very instant of his conception, but so as that, as travellers do, he proceeded in it, untill he came to highest exaltation.

8. In the birth of Christ there was humility of greatest poverty with an attestation of greatest glory: that both natures, and both parts of mediation, might be declared from the beginning.

9. All the earthly things which did belong to the birth of Christ were most humble: But the Angels and Stares

of Heaven did declare that glory wherewith all kinds of men, Shepherds, wiremen, Herod, and the Priests with all the people were moved, Luke. 1. 18. Mat. 2. 2. 3.

10. By reason of this birth he was according to the flesh the Son of the Patriarchs of all the world, yet specially he was that seed of Abraham, in whom all Nations should be blessed; and that Son of David who was to possess a Kingdom, not of this, but of another for ever. John 18. 36. My Kingdom is not of this world. Luke. 1. 33. And he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.

11. The time, place, and the like circumstances, accompanying his Birth did make the same truth manifest.

12. After the birth of Christ was his life. Private and public.

13. He lived a private life before public, because the condition of man did so require, to which he had subjected himself, because the Law of God had so determined, and so also the infirmity of man did require that by degrees the Sum of righteousness should appear unto them, and that they should be lead as it were by the hand from every imperfect thing to that which is perfect.

14. In his private life, there was his infancy and subjection to his parents.

15. In his infancy there was his. 1. Circumcision and offering. 2. His flight unto Egypt, and returning thence.

16. Christ was circumcised and offered, because he did subject himself not only to the eternal and moral Law, but also to the Ceremonial, and every Law of God.

17. Those ceremonial observations, were so many confessions of sin. Therefore Christ who was made sin for us, was fitly made conformable to them.

18. Also they were certain outward means belonging to Divine worship: therefore Christ observed them, that he might fulfil all righteousness.

19. Lastly, they were certain types shadowing forth Christ: now that he might fulfil those, and by this means sanctify the same, he would apply them to himself.

20. Circumcision was the Seal of the Covenant of God.

21. Offering was a presenting and dedicating the first born unto God: therefore Christ was fitly both circumcised and offered, because he was to confirm that saving Covenant by his blood, and among the first borne, he was only perfectly holy to God, of whom all others were only types.

22. His flight into Egypt, and his return thence, was, 1. That he might shew from the beginning of his age, that he was borne to undergo misery. 2. That according to the condition to which he had submitted himself, he might provide for his life after the manner of men. 3. That he might withal shew, that he was the man, that should bring us out of spiritual Egypt into the promised Land.

23. In his subjection to his parents which pertains to the fifth precept of the Decalogue, he did shew that he was subject to the whole moral Law. 1. Because there is the same reason of one precept as of all. 2. Because there is no part of moral obedience from which Christ the Lord of Heaven and Earth might seem to be more free, then from subjection to men.

24. Although that this legal obedience was required of Christ now made man by right of Creation, yet because he was made man, not for himself, but for us, it was a part of that humiliation, satisfaction and merit, which God required, and accept of him for us.

25. In this subjection these two things are to be observed. The exception which he did suffer, and the effect which it did bring forth.

26. The exception was the disputation which he had with the Scribes, when he was but twelve years old.

27. This disputation was a foregoing testimony, of that public calling whereby he was ordained and sent to be a master and teacher of Israel.

28. It was also to teach, that that knowledge and wisdom wherewith Christ was endued, was not gotten, by progress of time, but conferred or infused of God from the beginning.

29. The effect of this subjection was his labouring with his hands, that is, an enduring of that curse of ours, whereby it comes to pass that we eat our bread with that labour in the sweat of the face.

30. His public life is that whereby he openly manifested himself to be the Messiah. In this life, there was. 1. The entrance. 2. The progress. 3. The conclusion.

31. Unto the entrance pertains his Baptism and Temptation.

32. The Baptism of Christ was his public inauguration to the public performance of his office: therefore in it, the three offices of Christ are affirmed, and confirmed.

33. They are affirmed by the testimony of the father publicly pronouncing that Jesus Christ is his Son, and so that he appointed a king by him, even that King in whom he is well pleased, that is, a chief Priest, who by his intercession should take away the sins of the World, and a chief Prophet, Mat. 3. 17. & 17. 3. This is my Son in whom I am well pleased, hear him.
34. The same offices are confirmed by signs: namely, by opening of Heaven, descending of the holy Spirit under the bodily shape of a Dove, resting upon Christ, and an audible voice sent down from Heaven, whereby the testimony of the Father was signified.
35. They were also confirmed by the testimony of John, who was appointed, for a witness, preacher and forerunner of Christ, and being certified of Christ partly by the revelation of the Spirit, & partly by those signs before mentioned, he did testify of him before others.
36. Moreover by the Baptism of Christ, our Baptism was confirmed, and sanctified: and withal the person is declared to whom Baptism doth so adhere, that all the force of it is to be sought for in him.
37. Christ was tempted, that he might shew that he was much stronger then the first Adam, and that he could also overcome temptations, and also help us with a fellow-feeling.
38. The progress of his public life was in poverty and labour.
39. The poverty of Christ was without a singular vow, and without beggary.
40. The labour of Christ was in travailing through divers Countries, in watchings, and in greatest intention of all his strength to do good.
41. 2. This public life of Christ was performed in preaching, and working miracles, unto the preaching of Christ was always joined, in respect of himself, grace and authority. In respect of others either opening, or hardening of heart.
42. The object of his preaching was properly the Gospel, or Kingdom of Heaven. Marc. 1. 14. Preaching the Gospel of the Kingdom of God.
43. The end of his miracles was. 1. To demonstrate the person of Christ. 2. To confirm his doctrine. 3. To signify his spiritual operations.
44. Christ wrought miracles, in the Angels, in men, in brute Creatures, in things without life: In Heaven, in Earth, in the Air, and in the Sea: in things corporeal, and spiritual: that he might shew, his universal and Divine power to be of equal force in every kind of thing.
45. The conclusion of the life of Christ was in the very preparation to death.
46. His preparation to death was in his instructing his Disciples, and comforting them.
47. This instruction and consolation was partly exercised in his transfiguration, Luke. 9. 31. Moses and appearing in glory did tell of his departure. And by those Sacraments which look to the death of Christ by a certain special respect, namely the passover, and supper of the Lord: partly in example, John 13. 15. I have given you example, that as I have done to, you, so also should ye do, partly in his last Sermon, John 14. & 15. & 16. and partly in his prayer, John 17.

Chapter 22.
Of the Death of Christ

1. THe Death of Christ is the last act of his humiliation, whereby he did undergo, extreme, horrible, and greatest pains for the sins of men.
2. It was an act of Christ, and not a mere suffering, because he did of purpose dispose himself to undergo and sustain it. John 10. 11. I am that good shepherd: the good shepherd lays down his life for his sheep, Verse 11. No man taketh it from me, but I lay it down by my self: by the same reason also it was voluntary, not compelled. And out of power, not out of infirmity only: out of obedience to his Father, and love to us, not out of his own guilt or desert: unto satisfaction by overcoming, not to perdition by yielding.
3. It did contain greatest punishments: because it did equal all that misery which the Sins of men did deserve. Hence is that plenty of words & phrases, by which this death is set forth in Scriptures. For it is not simply called a death, but also a cutting off, a casting away, a treading under feet, a curse, an heaping up of sorrows, and such like. Isaiah. 53. Psal. 22.
4. But it did so contained these punishments, that the continuance of them, and holding under, and such like circumstances, which accompany the punishments of the sins of all the damned, were removed from this death. Acts 2. 24. It could not be that he could be held under by death. The reason is first because such circumstances as these are not of the essence of the punishment it self: but adjuncts following and

accompanying that punishment in those who cannot so suffer punishment, that by suffering they should satisfy. Secondly, because there was in Christ, both worthiness, and power to overcome as it were by this means, the punishment imposed. 1 Cor. 15. 54. 57. Death is swallowed up in victory. Thanks be given to God who hath given us victory by our Lord Jesus Christ.

5. But because there was in this death the consummation of all humiliation, whereof that also was the far greatest part: hence often in Scriptures by a Synechdoche of the member, the death itself of Christ is put for all that satisfaction which is contained in his whole humiliation.

6. These limitations being had, this death of Christ was the same in kind and proportion with that death which in justice was due to the sins of men representing the very same degrees, members, and kinds.

7. The beginning of the spiritual death of Christ in matter of loss, was the loosing of that joy and delight, which the enjoyment of God, and fullness of grace was wont to bring. But he did loose this spiritual joy, not as touching the principle and habit of it, but as to the act and sense of it.

8. The beginning of spiritual death in matter of sense, was the tasting of the wrath of God, and a certain subjection to the power of darkness. But that wrath of God was most properly that Cup which was given to Christ to be Drunk. Mat. 26. 39. My Father, if it be possible, let this Cup pass from me.

9. But the object of this anger was Christ, not absolutely, but only as touching the punishment which is brought by this anger, which he as our surety did undergo.

10. That subjection to the power of darkness was not to bondage, but to vexation, which Christ did feel in his mind.

11. From these the soul of Christ was affected with sorrow, grief, fear, and horror, in an agony. Mat. 26. 39. John 11. 27. Hebr. 5. 7. Luke. 22. 24.

12. In this manner was the soul of Christ affected not only in that part which some call the inferior, but also in the superior part: not only nor chiefly out of a fellow-feeling which it had with the body, put properly and immediately: not chiefly out of compassion which it had in respect of others, but out of a proper suffering, which it did undergo in our name. Lastly, not out of an horror of temporal death, which many of Christ's servants also have by his power overcome, but out of a certain sense of a supernatural and spiritual death.

13. There were two effects of this agony. First, a vehement deprecation shewing a mind astonished and a nature flying from the bitterness of death, yet under condition, and with subjection to his Fathers will. Mar. 14. 35. He prayed that if it might be that hour might pass from him. John 12. 27. My soul is troubled, and what shall I say? Father keep me from this hour: but therefore came I unto this hour. Secondly, a watery sweat having clots of blood mixed with it dropping down to the ground, Luke. 22. 44. Being in an agony he prayed more earnestly. And his sweat was like drops of blood falling down to the ground.

14. In this beginning of spiritual death there was a certain moderation, and mitigation, that in the mean while there might be place for those duties which were to be finished before his death, namely prayers, conferences, admonitions, answers.

15. This moderation was inward or outward.

16. The inward was by spaces of time upon the flacking of the pressure and vexation which he did feel in his soul. Hence in his understanding he did attend unto the course of his office undertaken, to the glory that would thence arise to his Father, and to himself, and to the salvation of those whom his Father had given to him. In his will also he did choose and embrace all the miseries of death to obtain those ends.

17. The outward mitigation of this death was by an Angel who did strengthen him in talking with him. Luke. 22. 43. And appeared to him an Angel from Heaven comforting him.

18. There was no inward beginning of the bodily death of Christ besides that natural mortality and weakening which the outward force did bring.

19. The external beginning was manifold, both in matter of loss, and matter of sense.

20. In matter of loss, he was rejected of his own people, counted worse then a murderer, forsaken of his most inward Disciples, denied, and betrayed of all kind of men, especially of the chief ones, and those who were counted the more wise, he was called a mad man, a deceiver, a blasphemer, one having a devil, a great man and invader of another man's Kingdom, he was stripped of his garments, and destitute of necessary food.

21. In matter of sense there was. First, shameful

apprehending. Secondly, a violent taking away: in just judgements, both Ecclesiastical, and civil. Fourthly, in working, whipping, and crucifying, with reproaches, and injuries of all kinds joined with them. Yet there was some mitigation of this death. First, by manifestation of the Divine Majesty, to the working of certain miracles: as in casting the Soldiers down to the ground with his sight and voice, and in healing the ear of Malchus. Secondly, by operation of the Divine providence, whereby it came to pass, that he was justified by the Judge, before he was condemned. Mat. 29. 24. I am innocent of the blood of this just man.

22. The consummation of the Death of Christ was in the highest degree of the punishment appointed: where is to be considered. The death it self, and the continuance of it.

23. The consummation of spiritual death in matter of loss, was, that forsaking of the Father whereby he was deprived of all sense of consolation. Mat. 27. 46. My God, my God why hast thou forsaken me?

24. The consummation of the death of Christ in matter of sense was the curse, whereby he did endure the full sense of Gods judgement upon man's sin. Gal. 3. 13. He was made a curse for us. The hanging on the Cross was not a cause and reason of this curse, but a sign and symbol of it. Ibid.

25. The consummation of bodily death was in the breathing out of his soul with greatest torment, and pain of the body.

26. In this death there was a separation made of the soul from the body, but the union of both did remain with the Divine nature, so that a dissolution of the person did not follow.

27. This death of Christ was true, not feigned: it was natural, or from causes naturally working to bring it, not supernatural; it was voluntary, not altogether compelled; yet it was violent, not of inward principles: It was also in a certain manner supernatural, and miraculous, because Christ did keep his life, and strength so long as he would, and when he would, he laid it down, John 10. 18.

28. The continuance of this death was, in respect of the state of lowest humiliation, not in respect of the punishment of affliction, for that which Christ said, it is finished, is understood of those punishments.

29. The continuance was the remaining under the dominion of death by the space of three days, Acts 2. 24. This state is wont properly to bee set forth by descending into Hell.

30. Christ being buried three days, was a witness and certain representation of this state.

Chapter 23.
Of the Exaltation of Christ

1. THe Exaltation of Christ is that whereby he did gloriously triumph over his and our enemies. Luke. 24. 26. Ought not Christ to have suffered these things, and so to enter into glory? Eph. 4. 8. When he ascended up on high, he led captivity captive. Col. 2. 15. He hath spoiled principalities and powers, and hath made a shew of them openly, and hath triumphed over them in it.

2. He overcame death by enduring it, sin by satisfying, the Devil by spoiling him, or taking the prey out of his hands.

3. The perfection and manifestation of this victory is in his Exaltation. Therefore although there was a virtual triumph, and triumph of merit in his death, and in the Cross, in which Christ is said to be exalted, or extolled. John3. 14. Not in situation and place only, but also in virtue and merit: yet the actual triumph as touching the state of it, was not in his humiliation, but his Exaltation.

4. Christ did triumph in the Cross, as in a Field of victory; but in his Exaltation, as in the kingly seat, and Chariot of triumph.

5. The glory of this triumph was, a changing of the humble form of a servant, and that most abject condition which in it he did undergo, into blessedness altogether Heavenly. Phil. 2. 9. Wherefore also God did highly exalt him, and gave him a name above every name.

6. In respect of the Divine nature, it was only an active manifestation: in respect of the human nature, it was a real receiving with suitable actions flowing from it.

7. The human nature received all those perfections, which a created nature could take. For in the soul there flourished all kind of fullness of wisdom and grace, not only in respect of the principle and habit, but also in respect of the act and exercise: his body also was adorned with greatest purity, agility, splendour, and strength. Hebr. 12. 2. For the joy that was set before him, he endured the Cross, Phil. 3. 21. Who shall transform our vile body, that it may be life to his

glorious body.

8. But as the soul of Christ being now exalted, did still retain the nature of a soul, so also the body glorified did in no wise lay down the essence, and essential properties of a body: therefore it can neither be every where, nor together in many places, nor in the same place with an other body Penetratively. Which indeed all that have eyes to see may clearly perceive in those phrases of Scripture. Being taken from them he was carried up into Heaven. Luke 24. 51. He is not here, he is risen, Mat. 28. 6. And many such like.

9. There were three degrees of Exaltation opposite to as many degrees of his extreme humiliation: namely his Resurrection from the dead being opposed to his death; his ascending into Heaven opposed to his descending into the Grave, and to the Lowest place of the Earth, and his sitting at the right Hand of God opposed to his remaining in the Grave, and in the state of death or in Hell.

10. Christ's Resurrection was of his whole human nature which before had fallen by death. In respect of the soul it was from Hell, or from the state, and dominion of death, to which the soul as it was a part of the human nature, was subject. In respect of the body, it was from the dead, and from the Grave.

11. The soul is said improperly to have risen again: but the body and human nature properly. For the body, and the man, did properly recover his perfection: but the soul did recover the act and motion of its perfection in the body.

12. There are two parts of his Resurrection; the first is an internal act, namely a reviving restored, by the uniting of soul and body: the second is an external act, namely his going out of the Grave to the manifestation of life restored.

13. Unto this Resurrection there did give testimony. 1. The Angels. 2. Christ himself by divers apparitions (ten whereof at least are reckoned up in the Scriptures) and also by divers proofs taken out of the Scriptures. 3. Men, who were certified of it by seeing hearing, and handling him.

14. But Christ did rise not by the power or leave of another, although this operation be attributed to God the Father, Acts 2. 24. But by his own power. John 2. 19. Destroy this Temple, and within three days I will raise it up. And 10. 18. I have power of taking up my life again.

15. The time of Resurrection was the third Day after his Death and Burial, Mat. 16. 2. Luke 24. 7 Acts 10. 40. 1 Cor. 15. 4.

16. The end of this Resurrection was. 1. That he might be declared to be the Son of God, Rom. 1. 4. Declared mightily to be the Son of God by the Resurrection from the dead. 2. That he might seal a full victory of death, 1 Cor. 15. 57. Thanks be to God who hath given us victory through our Lord Jesus Christ. 3. That he might fulfil those parts of his office which did follow his death, Rom. 4. 25. He was raised again for our justification. 4. That he might shew himself both justified, and justifying others, 1 Cor. 15. 17. If Christ be not risen, your faith is vain: ye are yet in your sins. 5. That he might be the substance, example, and entrance of our spiritual, and corporal Resurrection. Vers 20. 21. 23. of the same CHAPTER. He is made the first fruits of them that sleep. In Christ shall all be made alive.

17. For Christ as God is the cause absolutely principal of our Resurrection: as satisfying by his humiliation, and death, he is the meritorious cause: but as rising from the dead he is the exemplary cause, and withal a demonstration and an initiation.

18. The ascending of Christ into Heaven, is a middle degree, or certain progress of exaltation, whereby leaving the Earth he ascends up into the highest Heaven as into his throne of glory. Acts 1. 11. He is taken up from you into Heaven, Ephes. 4. 10. He ascended far above all Heavens.

19. This ascension was of the whole person; yet it doth not agree to the Divine nature, but figuratively, namely as it was the cause of ascending, and was joined with the human nature, in excellency: manifesting also his glory in it, whereof he had as it were emptied himself, when he descended into it by the incarnation: but it doth most properly agree to the human nature, because it suffered change from a lower place to an higher.

20. The time of his ascension was 40 days after his Resurrection, Acts 1. 3. not sooner: because the infirmity of the Disciples did require the delay of this space of time, that their faith might be confirmed by divers appearings, and they might also be more fully instructed in those things, which pertain to the Kingdom of God. Acts 1. 3. Not later, least he should seem to think upon an earthly life.

21. The place from which he did ascend was mount Olivet, Acts 1. 12. Where also he entered into deepest humiliation, Luke. 22. 39. That he might teach that his suffering, and ascension did pertain to the same thing.
22. The place into which he ascended, was the Heaven of the blessed, and which is not an ubiquitary Heaven, as some do imagine, so as that ascension should only be a change of condition, and not of place, but it is the highest above all the other Heavens, Eph. 4. 10. The seat, house or mansion of God. John 14. 2. So that in respect of local presence, Christ's human nature is rightly and truly said to be with us in Earth, Mat. 26. 11. Although he himself in respect of his person, and that spiritual efficacy which doth depend upon the human nature, is every where with his unto the end of the world, Mat.28. 20.
23. The witness's of this ascension, were both many men, and Angels. Acts 1.
24. In respect of order, he was the first of all those who ascended into Heaven, in priority of nature: because his ascension was a cause by virtue whereof others do ascend. Heb. 9. 8. But others had ascended in their souls before in time, Col. 1. 20. And some also (as it is most like) in their bodies. Gen. 5. 24. Hebr. 11. 5. 2 Kings 2. 11.
25. The cause of this ascension was the same which before was of the Resurrection: namely the power of God, which is the same both of the Father and the Son: hence in respect of the Father it is called an assumption which in respect of the Son is called an ascension. Act, 1. 11. But there was added moreover the condition of a glorified body; which is carried as well upward as downward.
26. The ends of his ascension were. 1. That he might place his human nature now glorified in the mansion of glory. 2. That he might shew himself to be him who could pierce into the Heavenly and deepest counsels of God. John 3. 13. How shall ye believe, if I tell you heavenly things? For there is none that ascendeth into Heaven, but he who descendeth from Heaven; namely, the Son of man who is in Heaven. 3. That he might prepare mansions for all his in the house of his Father. John 14. 3. 4. That he might in the name of his own take possession of the heavenly Kingdom. Eph. 2. 6. Hath raised us up together, and hath made us sit together in Heaven, in Christ Jesus. 5. That by his intercession & power he might take care for those things which were to be performed for their salvation. John 16. 7. If I go from you, I will send the Comforter unto you. 6. That we may have a most certain argument of our ascension into Heaven, 1 Cor. 15. 20. He is made the first fruits of them that sleep. 7. That wee also might in thought, affection and conversation follow after Heavenly things. Col. 3. 1. Phil. 3. 20. Seek those things that are above where Christ is. We carry our selves a Citizens of Heaven: from whence also we look for a Saviour, the Lord Jesus Christ.
27. Sitting at the right Hand of God is the highest degree of his Exaltation, whereby he enjoyeth the highest glory of his mediation. Hence Resurrection, and Ascension are motions tending to this sitting: hence also Resurrection and Ascension in a certain manner common to us with Christ; but sitting at the right hand of the Father agrees to none, but to Christ only.
28. That highest glory wherewith Christ is endowed by this sitting, is properly and formally a kingly glory. Acts 2. 36. Let therefore all the house of Israel know for certain, that God hath made this man a Lord.
29. This Kingly glory is a fullness of power and majesty whereby he governs all things for the good of his, Psal. 110. 1. 1 Cor. 15. 25. For he must reign until he have put down all his enemies, under his feet.
30. This majesty and power doth properly agree to the person of Christ the Mediator: in respect of which it is also truly said that the human nature of Christ hath now so much eminence of dignity and ruledom, that with power he is above, and set over all created things, Eph. 1. 20. But from this eminency of dignity, to conclude that the human nature of Christ (which was created end remain finite) being absolutely and abstractedly considered, hath the same omnipotency, and omnipresence with God himself it is no other thing then a certain stupid madness, and it is not far from blasphemy.
31. Unto this kingly dignity pertains that power whereby Christ was made the judge of all men, and Angels.
32. This kingly glory of Christ doth also redound unto other of his offices, so that he exercises a kingly Priest-hood, and a kingly prophecy.
33. The kingly priest-hood is, that whereby he doth plead our cause, not by suffering, and humbly supplicating as it were with bended knees, but by

representing gloriously those things which he did and suffered. Heb. 9. 24. Christ is entered into Heaven it self, to appear before the Face of God for us.

34. Christ doth exercise a kingly prophecy: while he powers out his spirit upon all flesh: while he sends his Ambassadors, works together with them, and confirms their word by signs that follow: lastly whilest he gather his own out of the world, protects, builds up, and preserves them for ever. Mat. 28. 18, 19, 20. Marc. 16. 20.

Chapter 24.
Of the application of Christ

So much of Redemption: The application of the same Redemption follows.

1. This application is that whereby all those things which Christ hath done, and doth as Mediator, are made actually effectual in some certain Men.

2. This application by a special appropriation is attributed to the holy Spirit, 1 Cor. 12. 13. By one spirit we are all baptised into yet it doth depend. 1. Upon the decree, and donation of the Father whereby he hath given some certain men to Christ to be redeemed, and saved. John 6. 36. This is the will of my Father, that of that he hath given me, I should lose nothing, for all those, and only those whom the Father hath given to Christ, do come to him. Ibid. verse 37. 2. Upon the intention of Christ whereby he hath determined his satisfaction for the good of those, whom he hath appointed to him by his Father. John 17. 9. 11. 12. 19. I pray for them whom thou hast given me, because they are thine. 3. Upon the acceptation of the Father, whereby he doth accept and ratify that satisfaction for the reconciliation, & salvation of the same persons. 2 Cor. 5. 19. Namely, that God was in Christ, reconciling the world to himself, not imputing their sins unto them.

3. This transaction between God and Christ was a certain fore-going application of our redemption, and deliverance to our surety, and to us in him: which unto the finishing of that secondary application in us, hath the respect of an effectual example, so as, that is a representation of this, and this is brought forth by virtue of that.

4. Hence our deliverance from sin and death, was not only determined in the decree of God, but also granted, and communicated to Christ, and to us in him, before it be perceived by us. Rom. 5. 10. 11. We were reconciled to God, by the death of his Son. By whom we have now received a reconciliation.

5. Hence both the Father and the Son are said to send the Spirit to perform this application, John 14. 16. & 16. 7. The Father shall give you an advocate, I will send him unto you.

6. Hence every good giving, and every perfect good is said to descend from above from the Father. James 1. 17. And all saving things are said to be communicated to us, in Christ, as in the head. For Christ as obtaining it by his merit and through Christ, as effectually applying it. Eph. 1. 3. 5. 11.

7. Hence also application is the end & effect of impetration. But seeing the end is intended by God the Father and Christ, it hath a certain connexion with impetration as with its means. For if the redemption of Christ were of in certain event, then the Father should appoint the Son to death, and the Son also should undergo it, being yet uncertain, whether any would be saved by it or no; then also all the fruit of this mystery should depend upon the free will of men.

8. Hence application is altogether of the same latitude with redemption it self, that is, the redemption of Christ is applied to all and only those, for whom it was obtained by the intention of Christ and the Father, yet for their sakes the same temporal benefits of Christ do redound unto theirs also.

9. And in this sense, namely in respect of the intention of application it is rightly said: Christ did only satisfy for those that are saved by him: although in respect of that sufficiency which is in the mediation of Christ, it may be rightly said also, Christ satisfy for all, or every one: and because those counsels of God are hidden to us, it is agreeable to charity, to judge very well of every one, although we may not pronounce of all together collectively, that Christ did equally plead their cause before God.

10. The way of application whereby God doth with greatest firmness perform that, which was contained in a covenant formerly made, and broken, is called in the Scriptures a new covenant, Heb. 8. 8. 10. A covenant of life, salvation, and grace, Rom. 4. 16. Gal. 3. 18. Which in the same sense also is called the Gospel. Rom. 1. 16. The good Word of God. Heb. 6. 5. A faithful saying and worthy of all acceptation. 1 Tim. 1. 15. A good doctrine. 1 Tim. 4. 6. The Word of life. Phil. 2. 16. The Word of reconciliation, 2 Cor. 5. 19.

The Gospel of peace. Eph. 2. 17. & 6. 15. The Gospel of salvation, and the Word of truth, Eph. 1. 13. The arm of God, Isaiah53. 1. The savour of life to life, 2 Cor. 2. 16.

11. It is called a covenant because it is a firm promise, for in the Scriptures every firm purpose, although it be of things without life, is called a covenant, Jerem. 33. 20. 25. My covenant of the day, and my covenant of the night: if my covenant be not with day and night, if I appoint not the statutes of Heaven and Earth.

12. Yet because it consists of a free donation, and is confirmed by the death of the giver, it is not so properly called a covenant as a testament, Heb. 9. 16. Which seeing it is not found in the former, that is not so properly called a testament as a covenant.

13. But this new covenant differs from the old many ways. 1. In the kind, for that was as it were a covenant of friendship between the Creator and the creature: but this is a covenant of reconciliation between enemies.

14. 2. In the efficient: for in that there was an agreement of two parties, namely God and man: but in this God only doth covenant. For man being now dead in sin, had no ability to contract a spiritual covenant with God. But if two parties after the manner of a covenant are to be appointed, yet then God only is the party assuming, and constituting, but man is the party assumed.

15. 3. It differs in the object: for that is extended to all men, but this belongs to some certain ones in a special manner. For although the promulgation of it be often times propounded promiscuously, after the manner of men, yet by a special propriety it belongs, and is directed to those to whom it was intended by God, who are therefore called Sons and heirs, of this promise and of salvation, Gen. 15. Act. 1. 39. & 3. 25. Rom. 4. 16. 13. & 9. 7. 8. Gal. 3. 21. 29.

16. 4. In the beginning or moving cause: for there God according to his sovereignty did work out of his wise and just counsel: but here mercy only hath place. There indeed there did some respect of grace shine forth, in appointing a reward due to obedience: yet it was not properly directed by grace: and so not this covenant of grace, but that was accomplished, that is, it did actually lead man to happiness.

17. 5. In the foundation, which in the former was the ability of man himself; but in this, Christ Jesus.

18. 6. In the matter or good things promised: for in that God promised life only; but in this he promises righteousness also, and all the means of life: because to man being dead, not the continuance or perfection of life, but restoring was necessary.

19. 7. In the conditions: for that required perfect obedience of works, which was also to be performed by man of his own strength before any effect of the promise, that it might have respect of merit unto it: but this requires not any condition properly so called, or going before, but only following after or coming between, and that to be communicated by grace, that it might be a means to perfit (perfect ?) the same grace: which is the proper nature of Faith.

20. 8. In the effects: for that teaches and shows what is righteous, but this bestows righteousness it self, in that there was a dead letter, and deadly to a sinner: but in this a quickening spirit.

21. Hence that never brought salvation to any man, neither could bring any thing to a sinner, but only death but this doth not properly and of it self bring death or condemnation to any, but it brings assured salvation to all those of whom it is received.

22. 9. In the adjunct of continuance: for that is antiquated in respect of those who are partakers of this new: but this is everlasting, both in respect of the countenance it hath in it self, because it admits no end, or change, touching the substance, and also in respect of those to whom it is communicated, because the grace of this covenant doth continue for ever with them, who are once truly in covenant.

Chapter 25.
Of Predestination

1. Because this application of redemption is made to some certain men, and not to all, so that it shows a manifest difference between men, in respect of the dispensation of grace; hence it doth make the predestination of God concerning men appear to us in the first place.

2. Predestination indeed was from eternity, Eph. 1. 4. He hath chosen us before the foundations of the World were laid. 2 Tim. 1. 9. Which grace was given us before all ages. And it did also work from the beginning of the works of God: but it makes no inward difference in the Predestinate themselves before the actual dispensation of this application. Eph. 2. 3. And we were by nature the children of wrath as well as others.

1 Cor. 6. 11. Thus ye were indeed. For Predestination before the application of grace doth put nothing in the persons Predestinated, but it doth lie hid only in him that doth predestinate.

3. This Predestination is the decree of God of manifesting his special glory in the eternal condition of men. Rom. 9. 22. 23. Willing to shew his wrath and to make his power known, he suffered with much long suffering the vessels of wrath, prepared to destruction. And to make known the riches of his glory towards the vessels of mercy which he hath prepared unto glory 1. Thess. 5. 9. God hath not appointed us to wrath, but to obtain mercy.

4. It is called destination: because it is a certain determination of the order of means unto the end. But because God had determined this order with himself, before any actual existence of things, therefore it is not simply called destination, but predestination.

5. It is called a decree: because it contains a definite sentence to be executed by certain counsel. In the same sense also it is called a purpose, and counsel, because it propounds an end to be attained unto, as it were with an advised deliberation.

6. Hence predestination hath greatest wisdom, freedom, firmness, and immutability joined with it: because these are found in all the decrees of God.

7. Therefore the reason of Predestination is unmoveable, and indissoluble, 2 Tim. 2. 19. The foundation of God stands sure having this seal. The Lord knoweth who are his. And under that respect the number of the predestinated, (not only the formal number, or number numbering (as they speak) that is, how many men at length shall be saved, and how many not: but also the material number or number numbered, that is, who those several men are) is certain with God, not only by certainty of foreknowledge, but also by certainty of order of means. Luke. 10. 20. Rejoice that your names are written in the Heavens.

8. For Predestination doth not necessarily presuppose either its limit, or object as existing, but it makes it to exist: so that by force of predestination it is ordered, that it should be. 1 Pet. 1. 20. Of Christ foreknown before the foundations of the world were laid.

9. Hence also it depends upon no cause, reason or outward condition, but it doth purely proceed from the will of him that predestinate . Mat. 11. 26. Even so Father, because it pleased thee. Rom. 9. 16. 18. It is not of him that willeth, nor of him that runs, but of God that shows mercy: he hath mercy on whom he will, and whom he will he hardens.

10. Hence it is neither necessary nor agreeable to the Scriptures either to appoint any fore required quality in man, as it were the formal object of Predestination: or so to assign any certain condition of man, that the rest should be excluded: for it is sufficient to understand that men are the object of this decree, so that the difference of the decree doth not depend upon man, but that difference, which is found in men, doth follow upon the decree

11. In order of intention there is no fore-knowledge, fore-required, or ought to be presupposed unto the decree of Predestination, besides that simple intelligence which is of all possible things: because it depends not upon any reason, or eternal condition, but doth purely proceed from the will of him that doth predestinate. Eph. 1. 5. 9. He hath predestinated us according to the good pleasure of his own will. According to his free good will which he had purposed in himself.

12. It is properly an act of Gods Will, whereby it is exercised about a certain object which it determines to bring to a certain end by certain means. Eph. 1. 11. We were chosen, when we were predestinated, according to the purpose of him that works all things according to the pleasure of his own will.

13. This decree as it doth exist in the mind of God presupposing an act of the will is called fore knowledge: whence it comes to pass that fore-knowledge signifies as much sometime as Predestination, but less properly, Roman's 11. 2. He hath not cast away his people whom he fore-knew.

14. There is only one act of will in God properly, because all things in him are together, and nothing before or after, and so there is only one decree about the end and means: but after our manner of conceiving, God in order of intention doth will the end before the means. Rom. 8. 30. Whom he hath predestinated, those he called: although in order of execution, he wills the means first before their direction to the end. 2 Thess. 2. 13. He hath chosen us to salvation through sanctification, and faith.

15. Some things are the means, and the end, and the causes also of other means. John. 6. 37. Whatsoever the Father giveth me shall come to me, and him that

comes to me, I will in no wise cast away, yet they are not causes of the act it self of Predestination, nor of all the effects of it.

16. There are some means which of their own nature are ordered to the end of Predestination: of which sort are all those things which pertain to the grace revealed in the Gospel; but other things in a certain outward respect are subjected to this order: such as are natural good or evil things which above or beyond their nature through the over-ruling direction of grace do work together to our salvation.

17. Of Predestination there are two kinds, Election and Reprobation.

18. Election is the predestination of some certain men, that the glorious grace of God may be manifested in them. Eph. 1. 4. 5. 6. He hath chosen us, he hath predestinated us to the praise of his glorious grace.

19. Election is an act of the will, which in God is only one and simple: yet after our manner of conceiving it sets forth (by Synecdoche) by divers acts.

20. The first act of election then is to will the glory of his grace in the salvation of some men. 2 Thessa. 2. 13. God hath chosen us from the beginning unto salvation.

21. The second act is to appoint some certain men who shall be made partakers of this salvation. 2. Tim. 2. 19. The Lord knoweth who are his.

22. But the proper reason of election is in this second act, which act contains these three things in the conceiving of it, 1. Love. Rom. 9. 13. 2. Love with respect to a supernatural and chief good. Ier. 31. 3. Eph. 5. 25. 3. Love with a separating from others: in which comparative manner, there is contained a certain virtual intention of love. Rom. 9. 13. John. 17. 6. 1. Cor. 1. 27. 28.

23. The third act of election is a purpose or intention of preparing and directing those means by which men elected, are certainly lead through to salvation as to an end. But these means are properly redemption, and application of redemption, John 6. 37. 2 Thess. 2. 13.

24. This third act in a special respect is called predestination: which is sometime in the Scriptures distinguished from election, even as it respects the elect above, Rom. 8. 29. Eph. 1. 4. & 5. Whom he did foreknow, those he also predestinated. As he hath chosen us. Who hath predestinated us. Although otherwise by a synecdoche it is used in the same sense with election.

25. Hence Predestination is sometime said to be according to his purpose. Eph. 1. 11. And his purpose according to election, Rom. 9. 11. And election also according to purpose, the counsel, and good pleasure of the Will of God, Eph. 1. 5.

26. There doth a certain knowledge particularly accompany these acts of will in election in the mind of God, whereby God doth most certainly know the heirs of eternal life: whence also election it self is called, knowledge or fore-knowledge. Rom. 8. 29. But this knowledge of God because with greatest firmness it retains the distinct names of those that are to be saved, and the good things appointed for them, as if all were written in Gods Book, therefore it is called the book of Life. Psalm 69. 29. Revelations 3. 5. and 13. 8.

27 This election was only one in God in respect of whole Christ mystically considered, that is, of Christ, and of those who are Christ, as there was one Creation of all mankind; yet as a certain distinction may be conceived according to reason, Christ was first elected as the Head, and then some men as members in him. Eph. 1. 4.

28. Yet Christ is not the meritorious, or impulsive cause in respect of the election of men it self, although it hath the reason of a cause in respect of all the effects of election, which follow the sending of Christ himself.

29. Christ himself in the first act of election as touching the work of redemption is rightly said to be an effect, and means ordained to the salvation of man, as the end; as this salvation is the action of God, John 17. 6. Thine they were, and thou gavest them me. Yet as this salvation is our good, Christ is not the effect, but the cause of it. So it may be rightly said in respect of the first act of election, that Christ the redeemer was the effect and subordinate means, but in the third act of election he is to be considered as a cause, Eph. 1. 3. He hath blessed us with all spiritual blessings, in the Heavens, in Christ.

30. Reprobation is the predestinating of some certain men, that the glory of Gods Justice might be manifested in them. Rom. 9. 22. 2 Thess. 2. 12. Jud. 4.

31. Three acts are to be conceived in reprobation, as before in election.

32. The first act is to will the setting forth of Justice. Therefore the end of God in reprobation, is not properly the destruction of the Creature, but the Justice of God,

which shines forth in deformed destruction.
33. Hence is the first difference in reason between election and reprobation, for in election not only the glorious grace of God hath the respect of an end: but also the salvation of men themselves: but in reprobation damnation in it self hath not the respect of an end, or of good.
34. The second act is to appoint those certain men in whom this Justice of God should be made manifest. Jude 4.
35. That act cannot properly be called election: because it is not out of love, neither doth it bring the bestowing of any good, but the privation of it: Therefore it is properly called reprobation, because it doth reject or remove those about whom it is exercised, from that love wherewith the elect are appointed to salvation. As therefore in election, there is love with discerning so in reprobation, there is seen the denial of love with putting a difference.
36. But because this negative setting apart which is found in reprobation, doth depend upon that setting apart which is in election: hence the remote end of reprobation is the glory of that grace which is manifested in election. Rom. 9. 22. 23. He suffered the vessels of wrath, that he might make known the riches of his glory toward the vessels of mercy.
37. Because of this setting apart, whereby God will not communicate blessedness upon some persons, he is therefore said to hate them. Rom. 9. 13. This hatred is called negative, or privative, because it denies election: but it includes a positive act whereby God would that some should be deprived of life eternal.
38. Nevertheless in this is the second difference of reason, between election and reprobation, that the love of election, doth bestow the good on the Creature immediately, but the hatred of reprobation, doth only deny good, doth not bring or inflict evil, but the desert of the Creature coming between.
39. The third act of reprobation is an intention to direct those means whereby Justice may be manifested in the reprobate.
40. The most proper means of this kind are permission of sin, and living in sin, Rom. 9. 18. 2 Thess. 2. 11. 12.
41. In this act there is the third difference of reason between election and reprobation, that election is the cause, not only of salvation, but also of all those things which have the consideration of a cause unto salvation: but reprobation is not properly a cause, either of damnation, or of sin which deserves damnation, an antecedent only.
42. Hence also follows a fourth disparity, that the very means have not always among themselves the respect of a cause and effect: for the permission of sin is not the cause of forsaking, hardening, punishing, but sin it self.

Chapter 26.
Of Calling

Hitherto of Application: The parts of it follow.
1. THE parts of Application are two. Union with Christ, and communion of the benefits that flow from that Union, Phil. 3. 9. That I may be found in him, having the righteousness that is by the Faith of Christ.
2. This Union and that spiritual relation of men to Christ whereby they obtain right to all those blessings which are prepared in him. 1 John 5. 12. He that hath the Son hath life And. 3. 24. He dwelleth him, and he in him.
3. This Union is wrought by calling.
4. For Calling is a gathering of men together to Christ, that they may be united with him. 1 Pet. 2. 4. 5. To whom coming, Eph. 4. 12. For the gathering together of the Saints, for the edifying of the Body of Christ. From which Union with Christ there follows Union with GOD the Father. 1 Thess. 1. 1. & 2. 1. 1. To the Church which is in GOD the Father, and in our Lord Jesus Christ.
5. This therefore is that first thing which pertains to the application of redemption. Eph. 1. 7. 8. 9. In whom we have redemption, &c. After he made known unto us the mystery of his will: and it is that first thing which doth make a man actually elected himself, that is the first act of election which is showed forth and exercised in man himself: whence also it is that Calling and election are sometime taken in the Scriptures in the same sense. 1 Cor. 1. 26. 27. 28. Ye see your Calling: God hath chosen foolish things and weak things.
6. Hence the Calling of men doth not in any sort depend upon the dignity, honesty, industry, or any endeavour of the called, but upon election and predestination of God only. Acts 2. 47. The Lord did ad to the Church such as should be saved. And 13. 48.

As many as were ordained to life believed. Rom. 8. 30. Whom he predestinated, them also he called. Tit. 3. 5. Not by works of righteousness, but of his own mercy,
1. 18. Of his own will begat he us by the word of truth.
7. The parts of Calling are two. The offer of Christ, and the receiving of him. John 1. 11. He came to his own, and his own received him not. But to as many as receive him, he gave to them, &c.
8. The offer, is an objective propounding of Christ as of a means sufficient and necessary to salvation. 1. Cor. 1. 23. 24. We preach Christ, the Power of God and the wisdom of God. Heb. 7. 25. He is able perfectly to save those that come to God by him. Acts 4. 12. Neither is there any other name under Heaven, which is given among men, by which we must be saved.
9. But there is nothing propounded, nor ought to be propounded of Christ, in the Calling of men, to be believed as true, which is not simply and absolutely true. For this is both against the nature of a testimony, as it is an object of that Faith which is in the understanding, the formal reason whereof is truth: and also is against the nature of the Gospel it self, which by an excellency, is called the word of truth. Eph. 1. 13.
10. The offer of Christ is outward, or inward.
11. The outward is a propounding, or preaching of the Gospel or of the promises of Christ. Acts. 9. 15. That he may bear my name in the sight of the Gentiles.
12. Yet that man be prepared to receive the promises, the application of the Law doth ordinarily go before to the discovery of sin, and inexcusablenesse and humiliation of the sinner: Rom. 7. 7. I knew not sin, but by the Law.
13. Those promises as touching the outward promulgation, are propounded to all without difference, together with a command to believe them, but as touching the propriety of the things promised, which depends upon the intention of him that promiseth, they belong only to the elect, who are therefore called the Sons and heirs of the promise. Rom. 9. 8.
14. The inward offer is a spiritual enlightning, whereby those promises are propounded to the hearts of men, as it were by an inward word. John 6. 45. Whosoever hath heard of the Father and hath learned, cometh to me. Eph. 1. 17. That he might give unto you the spirit of wisdom and revelation, the eyes of your mind being enlightened, that ye may know what is that hope of your calling.
15. This also is sometime, and in a certain manner granted to those that are not elected. Hebrews 6. 4. & 10. 29. Mat. 13. 20.
16. If any one oppose himself out of malice to this illumination, he commits a sin against the Holy Ghost, which is called unpardonable, or unto death. Heb. 6. 6. & 10. 29. 1 John 5. 16. Mat. 12. 32.
17. The receiving of Christ is that whereby Christ being offered is joined to man, and man unto Christ. John 6. 56. He abides in me, and I him.
18. In respect of this conjunction we say that we are in Christ, 2 Cor. 5. 17. And to put on Christ. Gal. 3. 27. To be dwelled in by Christ. Eph. 3. 17. The house of Christ. Heb. 3. 6. the Temple of Christ, 2 Cor. 6. 16. To be espoused to Christ. Eph. 5. 23. Branches of Christ, John 15. 5. Members of Christ, 1 Cor. 12. 12. And the Name of Christ is a certain manner communicated to us. 1 Cor. 12. 12. So also is Christ.
19. By reason of this receiving, Calling is called conversion. Acts 26. 20. Because all they who obey the call of God, are wholly converted from sin to grace, from the world to follow God in Christ: It is also called regeneration as by that word, the very beginning of a new life, of a new Creation, of a new Creature, is often set forth in the Scriptures. John 1. 13. & 3. 6. 1 John 3. 9. 1 Pet. 1. 23. & 22. As in respect of the offer it is properly called, Calling, as God doth effectually invite and draw men to Christ. John 6. 44.
20. Receiving in respect of man is either passive, or active. Philippians 3. 12. That I may apprehend: I was apprehended.
21. Passive receiving of Christ is that whereby a spiritual principle of grace is begotten in the will of man. Eph. 2. 5. He hath quickned.
22. For this grace is the foundation of that revelation whereby a man is united with Christ, John 3. 3. Except a man bee borne again, he cannot see the Kingdom of God.
23. But the will is the most proper and prime subject of this grace, because the conversion of the will is an effectual principle of the conversion of the whole man. Phil. 2. 17. It is God that works in you both to will and to do, of his own good pleasure.

24. The enlightning of the mind is not sufficient to produce this effect, because it doth not take away that corruption which is in the will, neither doth it communicate unto it any new supernatural principle, by virtue whereof it may convert it self.

25. Yet the will in respect of this first receiving, hath not the consideration either of a free agent, or a natural patient, but only of obediential subjection. 2 Cor. 4. 6. Because God who hath said that light should shine out of darkeness, he it is who hath shined in our hearts.

26. Active receiving is Actus olicitus, an act of Faith drawn forth, whereby he that is called doth now wholly lean upon Christ as his Saviour, and by Christ upon God, John 3. 15. 16. Whosoever believes in him, 1 Pet. 1. 21. Through him believing in God.

27. This act of Faith doth depend partly upon a principle or habit of grace ingenerated, and partly upon the operation of God moving before and stirring up, John 6. 44. None can come to me, unless the Father draw him.

28. It is indeed drawn out and exercised by man freely, but certainly unavoidably, and unchangeably. John 6. 37. Whatsoever my Father giveth me shall come unto me.

29. With this Faith wherewith the will is turned to the having of the true good, there is always joined repentance, by which the same will is turned also to the doing of the true good, with an aversness, and hatred of the contrary evil, or sin. Acts 19. 4. Marc. 1. 15. Repent, and believe the Gospel.

30. Repentance hath the same causes and principles with Faith, for they are both the free gifts of God. Eph. 2. 8. Faith is the gift of God. 2 Tim. 2. 25. Whether God will at any time give them repentance. They have the same subject, because both have their seat in the heart or will of man. Rom. 10. 9. 1 Kings 8. 48. With the heart man believeth. They shall return with all their heart. They are also begotten at the same time. But, first, they have divers objects, for Faith is properly carried unto Christ, and by Christ unto God: but repentance is carried to God himself who was before offended by sin, Acts 20. 21. Repentance toward God, and Faith toward our Lord Jesus Christ. Secondly, they have divers ends, for Faith doth properly seek reconciliation with God, but repentance a suitableness to the will of God. Rom. 3. 25. A reconciliation through Faith in his blood. Acts 26. 20. That they should turn unto God doing works meet to repentance.

31. Repentance in respect of that carefulness, and anxiety, & terror arising from the Law which it hath joined with it, doth go before Faith, by order of nature, as a preparing and disposing cause: but in respect of that effectual and kindly turning away from sin, as God is offended by it, so it follows Faith, and depends upon it as the effect upon his cause, and herein is proper to the faithful.

32. Although this repentance doth always bring grief with it for sins past and present, yet it doth not so properly or essentially consist in grief, as in turning from, and hatred of sin, and in a firm purpose to follow after good, Amos 5. 14. 15. Hate the evil, Love the good.

33. That repentance is not true and sound, which doth not turn a man from all known sin, to every known good: neither that which doth not virtually continue, and is actually, renewed as often as need is, from the time of conversion to the end of life.

34. Repentance is wont to be perceived before Faith: because a sinner cannot easily persuade himself that he is reconciled to God in Christ, before he feel himself to have forsaken those sins which did separate him from God.

Chapter 27.
Of Justification

1. Communion of the blessings flowing from Union with Christ, is that whereby the faithful are made partakers of all those things they have need of, to live well, and blessedly with God. Eph. 1. 3. He hath blessed us with all spiritual blessings. Rom. 8. 32. He who spared not his own Son, &c. How shall he not freely with him give us all things also?

2. This communion therefore doth bring a translation and change of condition to believers, from the state of sin and death, to the state of righteousness and life eternal. 1 John 3. 14. We know that we are translated from death to life.

3. This change of state is twofold; relative, and absolute or real.

4. A relative change of state is that which consists in Gods reputation. Rom. 4. 5. And he that works not, but believeth in him that justifies the ungodly, his faith is imputed to him for righteousness, 1 Cor. 5. 19. God was in Christ reconciling the World tot himself:

not imputing to them their offences.

5. Hence it admits no degrees properly so called, but it is together and at once perfect in one only act, although in respect of the manifestation, sense, and effects, it hath divers degrees. Hitherto pertains justification and adoption.

6. Justification is a gracious sentence of God, whereby for Christ's sake apprehended by Faith he doth absolve the believer from sin and death, and accounts him righteous unto life. Rom. 3. 22, 24. The righteousness of God by Faith of Jesus Christ in all, and upon all that believe: as they who are freely justified by his grace through the redemption made by Jesus Christ.

7. It is the pronouncing of a sentence, as the use of the word declares, which doth nor set forth a physical, or real change in the holy Scriptures: but that judicial, or moral change which consists in pronouncing of a sentence and in reputation. Prov. 17. 15. He that justifies the wicked. Rom. 8. 33. Who shall lay any thing to the charge of Gods Elect? It is God that Justifies.

8. Therefore Thomas (Aquinas) with his followers doth foully err, who would have justification as it were a physical motion, by a real transmutation from a state of unrightousness to a state of righteousness; so as that the term from which is sin, the term to which, is inherent righteousness, and the motion is partly remission of sin, partly infusion of righteousness.

9. This sentence was. 1. As it were conceived in the mind of God by a decree of justifying. Gal. 3. 8. The Scripture foreseeing that God would justify the Gentiles by Faith. 2. It was pronounced in Christ our head, now rising from the dead. 2 Cor. 5. 19. God was in Christ reconciling the world to himself not imputing their sins to them. 3. It is virtually pronounced upon that first relation which ariseth upon Faith begotten, Rom. 8. 1. There is therefore no condemnation to them that are in Christ Jesus. 4. It is expressly pronounced by the Spirit of God witnessing unto our spirits our reconciliation with God. Rom. 5. 5. The love of God is shed abroad in our hearts by the holy Spirit that is given to us. In this testimony of the spirit justification itself doth not so properly consist, as an actual perceiving of that before granted as it were by a reflected act of Faith.

10. It is a gracious sentence, because it is not properly given by the Justice of God, but by his grace, Rom. 3. 24. Freely by his grace. For by the same grace whereby he called Christ to the office of Mediator, and did draw the elect to Union with Christ, he doth account them being already drawn and believing, to be just by that Union.

11. It is for Christ's sake, 2 Cor. 5. 21. That we may be made the righteousness of God in him, for the obedience of Christ is that righteousness in respect whereof the grace of God doth justify us, no otherwise, then the disobedience of Adam was that offence in respect whereof the justice of God did condemn us. Rom. 5. 18.

12. Therefore the righteousness of Christ, is imputed to believers in justification. Phil. 3. 9. That I may be found in him not having mine own righteousness which is of the Law, but that which is by Faith of Christ, the righteousness of God through Faith.

13. But because this righteousness is ordained of God to that end, and by his grace is approved and confirmed: so that sinners can stand before him through this righteousness, therefore it is called the righteousness of God. Rom. 10. 3.

14. But this justification is for Christ, not absolutely considered, in which sense Christ is also the cause of vocation, but for Christ apprehended by Faith, which Faith doth follow Calling as an effect, and follows righteousness, by which being apprehended justification follows: whence also righteousness is said to be of Faith. Roman's 9. vers. 30. & 10. 16. And Justification through Faith, Chap. 3. 28.

15. This justifying Faith is not that general Faith whereby in the understanding we yield assent to the truth revealed in the holy Scriptures: for that doth neither properly belong to those that are justified, neither of it own nature hath it any force in it self to justify, neither doth it produce those effects which are every where in the Scripture given to justifying Faith.

16. Neither is it (to speak properly) that special confidence, whereby we do apprehend remission of sins, and justification it self: for justifying Faith goes before justification it self, as the cause goes before the effect: but Faith apprehending justification doth necessarily presuppose, and follow justification, as an act follows the object about which it is exercised.

17. That Faith therefore is properly called justifying, whereby we rely upon Christ for remission of sins and for salvation. For Christ is the adequate object of Faith

as Faith Justifies. Faith also doth no otherwise justify, then as it apprehends that righteousness by which we are justified: but that righteousness is not in the truth of some sentence to which we yield assent, but in Christ alone, who is made sin for us, that wee might bee righteousness in him, 2 Cor. 5. 21.

18. Hence are those Sermons so often repeated in the new Testament, which do shew that justification is to be fought for in Christ alone. John 1. 12. & 3. 15. 16. & 6. 40. 47. 14. 1. 54. Roman's 4. 5. & 3. 26. Acts 10. 43. & 26. 18. Gal. 3. 26.

19. This justifying Faith of it own nature doth produce, and so hath joined with it a special and certain persuasion of the grace and mercy of God in Christ: whence also justifying Faith is often times not amiss described by the orthodox by this persuasion, especially when they do oppose that general Faith to which the Papists ascribe all things: but 1. This persuasion as touching the sense of it, is not always present. For it may and often doth come to pass, either through weakness of judgement, or through divers temptations and troubles of mind, that he, who truly believeth, and is by Faith justified before God, yet for a time may think according to that which he feels, that he neither believeth, nor is reconciled to God. 2. There be divers degrees, of his persuasion, so that neither all believers have altogether the same assurance of the grace and favour of God, nor the same believers at all times: which yet they cannot properly affirm of justifying Faith without a great deal of detriment of that consolation and peace which Christ hath left to believers.

20. Justification absolves from sin and death not immediately by taking away the blame, or stain, or all the effects of sin: but that oblation and guilt to undergo eternal death. Rom. 8. 1. 33. 34. There is no condemnation, who shall lay any thing to their charge? who shall condemn?

21. Neither yet doth it so take away the guilt, as that it takes away the desert of punishment from the sin, which (the sin it self remaining,) can in no sort be taken away; but it so takes away the guilt, that it takes away the revenging pursuit of the desire of it, or the deadly effects of it.

22. This absolution from sins is called in a divers respect, but in the same sense in holy Scriptures Remission, Redemption, and Reconciliation, Eph. 1. 6. 7. For as the state of sin is considered as a bondage, or certain spiritual captivity in respect of the guilt, so his justification is called Redemption, but as the same state is considered as a subjection to do punishment, so it is called remission, as also a passing by, a blotting out, a disburdening, a taking away, a casting away, a removing, a casting behind the back, Rom. 4. 7. Col. 2. 13. Mich. 7. 18. Isaiah 43. 12. 38. 17. Psal. 32. 1, 2. And as the same state is considered as a certain enmity against God, so justification is called a reconciliation. Roman's 5. 10. As also a certain winking at sin, Numb. 23. 25. A covering of sin. Ps. 32. 1, 2.

23. But not only the sins of justified persons that are past are remitted, but also in some sort those to come. Numb. 23. 25. He seeth no iniquity in Jacob, nor perverseness in Israel, because justification hath left no place to condemnation, John 5. 24. He that believeth hath eternal life, and shall not come into condemnation: and it doth certainly and immediately adjudge one to eternal life. It also makes all that remission, which was in Christ obtained for us, to be actually ours: neither can sins past and present be altogether and fully remitted, unless sins to come be in some sort remitted also.

24. But there is this difference, that sins past are remitted by a formal application, by sins to come only virtually: sins past are remitted in themselves, sins to come in the subject or person sinning.

25. Yet those that are justified do daily desire the forgiveness of sins. 1. Because the continuance of this grace is necessary to them. 2. That the sense and manifestation of it may be more and more perceived, as several sins required. 3. That the execution of that sentence which in justification is pronounced, might bee matured and furthered.

26. Besides the forgiveness of sins there is required also imputation of righteousness, Rom. 5. 18. Rev. 19. 8. Rom. 8. 3. Because there may be a total absence of sin, where notwithstanding there is not that righteousness which must come in place of justification.

27. But this righteousness is not severally to be sought in the purity of the nature, birth, and life of Christ: but it arises out of all the obedience of Christ together with remission of sins, as the same disobedience of Adam, hath both robbed us of original righteousness, & made us subject to the guilt of condemnation.

Chapter 28.
Of Adoption

1. Adoption is the gracious sentence of God whereby he accepts the faithful for Christ's sake, unto the dignity of Sons. John 1. 12. As many as receive him, to them he gave power to be made the Sons of God, to those that believe in his Name.

2. It is called a gracious sentence of God: because it doth manifest the gracious will of God toward men: 1 John 3. 1. See what love the Father hath showed to us, that we should be called the Sons of God.

3. This sentence is pronounced with the same diversity of degrees as justification: for it was first in Gods predestination. Eph. 1. 5. He hath predestinated us that he might adopt us to be Sons. Afterward it was in Christ. Gal. 4. 4, 5. God hath sent forth his Son, that we might receive adoption. Afterward it was in believers themselves, The same CHAPTER Verse 6. And because ye are Sons, GOD hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.

4. It is properly conversant about the faithful that are called and justified, John 1. 12. For by adoption we are not made just: which would necessarily follow, if adoption were part of justification it self, as some would have it: neither is it a calling unto Christ, but a certain excellent dignity flowing from the application of him, Roman's 8. 17. Heirs together with Christ:

5. Yet calling and justification have the respect of a foundation to this relation of Adoption: for the right of Adoption is obtained by Faith, and the righteousness of Faith. John 1. 12.

6. But although Adoption follow upon Faith: yet it doth not so immediately follow, but justification comes between: for Adoption of its own nature doth fore require, and presuppose that reconciliation which is found in Justification.

7. Hence all the faithful do expect Heaven as it were by a double title, namely by the title of redemption which they have by justification, and by the title as it were of Son-ship, which they have by Adoption.

8. Which yet ought so to be understood that the title of redemption is a foundation of this right, and Adoption doth ad a certain manner of excellency and dignity.

9. Hence arises the first difference between Divine Adoption and human: for human Adoption is of a person that is a stranger, which hath no right to the inheritance, but by force of Adoption: but the faithful although by natural generation they have no right to the inheritance of life, yet by virtue of regeneration, Faith and justification, they have it adjudged to them.

10. Hence also the second difference follows, that human adoption is only an extrinsic denomination, and a communication of those things which are external: but Divine adoption is a relation so real, that it is also founded in an intrinsic action, and in the communicating of a new inward life.

11. This Adoption is made for Christ's sake: because Christ did not only deserve it as Redeemer, Gal. 4. 5. That he might redeem them, to receive the adoption of Sons. But also as being already applied by Faith, he is the bond of this Union. Rom. 8. 17. 29. Heirs of God, coheirs with Christ. To be conformed to the Image of his Son.

12. For as Christ in justification is applied as a garment to cover our sins: so in Adoption he is applied as a brother and Prince of our salvation. Heb. 2. 10, 11, 12, 13. Many Sons. The Prince of salvation. He that sanctifies, and they that are sanctified are all of one. He is not ashamed to call them Brethren. Behold I and the children which God hath given me.

13. This application and conjunction is so near, that although Christ is properly the only natural Son of God, and much more the first begotten of God: yet by this grace of Adoption, and communion with Christ, all the faithful also are said to be the first begotten of God. Heb. 12. 23. Ye are come to the universal assembly and meeting of the first borne who are written in Heaven.

14. Whence also it appears that believers are in a far different manner the Sons of God then Adam was in the first Creation: for although Adam by reason of that dependence which he had of God together with that similitude and Image to which he was created, might be called metaphorically the Son of God; yet he was not the Son of God by this mystical conjunction and communion with Christ who is the natural Son of God.

15. Hence arises the third difference between human adoption and divine, for human adoption was brought in upon want of a natural Son: but the divine Adoption is not from any want, but out of aboundant (plentiful) goodness, whereby a likeness of a natural Son, and a

mystical conjunction with him is communicated to the adopted Sons.

16. That dignity which this Adoption brings with it, doth not only far exceed that common relation whereby God is said to be the Father of every Creature: but that also which we had before the fall: because that was weak, but this by reason of the band doth remain for ever, John 8. 32. The servant abides not in the house for ever: but the Son abides for ever.

17. Hence the Name of God and of Christ is named upon the faithful, by a special right and reason. 1 John 3. 1. As Jacob taking the sons of Joseph into adoption would have them called by his name. Gen. 48. 5.

18. Hence also the faithful are taken as it were into Gods Family, and are of his household. Gal. 6. 10. That is, that they may be always under the fatherly tuition of God, depending upon him, for nourishment, education, and perpetual conservation: as in old time among the Hebrews adoption of ten times was no otherwise testified then by the nurturing and education, of their next kindred in blood. Hest. 2. 7.

19. Together with the dignity of sons there is joined also the condition of heirs, Rom. 8. 17. If sons, then also heirs: But this inheritance to which the faithful are adopted, is blessedness eternal: whence adoption doth sometimes in Scripture comprehend all that glory which is prepared for the faithful, and is expected by them in Heaven, Rom. 8. 23. Looking for our adoption, the redemption of our bodies.

20. Therefore eternal blessedness pertains to the faithful, and is communicated to them, not of justice for their deserts, but from that grace whereby they are taken into the number of sons. Gal. 3. 29. If ye are Christ's, then are ye Abraham's seed, and heirs by promise.

21. Hence ariseth a certain fourth difference between human adoption and divine: for human adoption is ordained for that that the Son might succeed the Father in the inheritance: but divine adoption is not ordained for succession, but for participation of the inheritance assigned: because both the Father and his first begotten Son liveth for ever, and so admitteth no succession.

22. A proper adjunct of this adoption is the testimony of the spirit which is given to the faithful whereby this dignity is sealed together with the inheritance which is to be expected from it, and it is called the spirit of Adoption, Rom. 8. 15, 16, 23. Gal. 4. 5, 6, 7.

23. But the Spirit is said to be communicated to the faithful, not because Faith goes before all operation of the Spirit, as some unskilfully gather: for the very first regeneration and conversion is plainly attributed to the holy Spirit by Christ. John 7. 5. 6, 8. Borne of the spirit: but because believers only after they have already believed, do receive this operation of the holy Spirit whereby they are sealed, as with an earnest of their inheritance. Eph. 1. 13, 14. & 4. 30. Gal. 3. 14.

24. And hence also it doth sufficiently appear that assurance of salvation is not properly justifying Faith, but a fruit of that Faith: because the Apostle expressly faith. After ye believed, ye were sealed. Eph. 1. 13.

25. The first fruit of adoption is that Christian liberty. Whereby all believers are as set at liberty by a manumission as it were from the bondage of the Law, sin and the world. John 8. 32, 36. If the Son shall set you free, ye shall be free indeed. Rom. 8. 22. Being freed from sin we are made servants unto God. Gal. 4. Jerusalem which is above is free, which is the mother of us all. Heb. 2. 15. That he might set at liberty those who for fear of death were all their life time subject to bondage.

26. The second fruit is that the faithful partaking of the dignity of Christ, are also by him, as it were, Prophets, Priests, and Kings. Rev. 1. 6.

The third fruit is, that all the Creatures and those things which are done by them, are either subject unto the dominion and pure use of the faithful. Tit. 1. 15. 1 Cor. 3. 21. 22. Or do perform the office of Ministry for them, as it is affirmed of the Angels. Heb. 1. 14. Or at least do turn to their good. Rom. 8. 28.

Chapter 29.
Of Sanctification

So much of the relative change of the condition of the faithful in Justification and adoption: the real change follows whereby that former is manifested, and as touching the effects, as it were committed to execution.

1. THE real change of state is an alteration of qualities made in man himself. 2 Cor. 5. 17. Old things are past away, all things are become new.

2. But because it doth not consist in relation and respect, but in real effecting; therefore it admits divers degrees, of beginning, progress, and perfection. 2.

Cor. 4. 16. The inward man is renewed day by day.

3. This alteration of qualities doth either respect that good which is just, and honest, and it is called Sanctification: or that good which is profitable and honourable, and it is called glorification. Rom. 6. 22. Ye have your fruit in holiness, and the end everlasting life.

4. Sanctification is a real change of a man from the filthiness of sin, to the purity of Gods Image. Eph. 4. 22. 23. 34. To put off as touching the old conversation, that old man, which doth corrupt it self in the deceivable lusts: and to be renewed in the spirit of your mind; and to put on that new man, who according to God is created to righteousness and true holiness.

5. For as by justification a believer is properly freed from the guilt of sin, and hath life adjudged to him, the title of which life is as it were, determined in adoption; so by sanctification the same believer is freed from the filthiness and stain of sin, and the purity of Gods Image is restored to him.

6. For hereby Sanctification is not understood the separation from a common use and consecration to some special use, in which sense the word is often taken in Scripture, sometime setting forth only the outward, sometime also that inward and effectual separation; for so it may be extended to calling or that first regeneration whereby Faith is communicated as a principle of new life: in which sense regeneration and Sanctification is wont to be confounded by most: but by it is understood that change of a man, whereby a believer hath righteousness and inherent holiness communicated to them. 2 Thess. 2. 13. Through Sanctification of the Spirit.

7. For God himself doth manifestly witness that holiness is a gift of grace inherent, Jer. 31. 33. I will put my Laws into their mind, and in their heart will I write them, Ezech. 36. 26. 27. I will give you a new heart, and a new spirit will I put into the midst of you.

8. But this sanctification is distinguished, from that change of a man which is proper to the calling of a man in Faith and repentance. In that that Faith there is not considered properly as a quality, but in relation to Christ: neither is repentance there considered as a change of disposition; for so it is all one with sanctification: but as a change of purpose and intent of the mind. But here a real change of qualities and dispositions is looked unto.

9. It is called a real change, that it may be distinguished not only from justification, but also from that sanctification which is by Justification, as is the Sanctification of the seventh day: or also that which is by relation of a sign, as is the Sanctification of the elements in the Sacraments, or lastly, that which is by manifestation, in which manner God himself is said to bee sanctified by men. 1 Peter 3. 14.

10. It is of the whole man, not of some one part. 1. Thess. 5. 23. Now the God of peace himself sanctify you wholly, and your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ, Although so much of man, Tantum & totum or that whole that is in man is not presently changed.

11. But although the whole man be partaker of this grace, yet it first and chiefly, agrees to the soul, and afterward from the soul is derived to the body, as the body of it is capable by that obediential (according to rules of obedience) power wherewith together with the soul it is subject to the will of God. So also in the soul first and properly it agrees to the will, from which it is derived into other faculties according to the order of nature. Deut. 30. 6. The Lord thy God shall circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou may live. Rom. 2. 29. The circumcision of the heart.

12. It is a change of a man from sin, to distinguish it from that sanctification which is, A mere negative from the mere negative contrary, such as that was which is attributed to the human nature of Christ, which is said to be sanctified, or made holy, although the nature of Christ was never defiled with sin.

13. The term from which this is, is filthiness, corruption, or the blot of fin, 2 Cor. 7. 1. Let us purge our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

14. The term to which, is the purity of Gods Image, which is said to be framed or created again in knowledge, righteousness and holiness. Eph. 4. 24. Or a conformity to the Law of God. Lam. 1. 25. Newness of life. Rom. 6. 4. The new creature. 2. Cor. 5. 16. Gal. 6. 15. & the Divine nature. 2 Pet. 1. 4.

15. But it is called the new and Divine creature. 1. Because it is not produced of those principles which are in us by nature, as the habit of all arts are brought

forth which are gotten by industry learning, but out of a new principle of life, communicated by God unto us, in our calling. 2. Because our natural disposition is altogether of another kind then it was before. 3. Because in its measure it resembles that highest perfection which is found in God.

16. There be two degrees of this sanctification, one in this life, which is called in general an infancy. 1. 13. 11. 12. Eph. 4. 14. 2 Pet. 2. 2. Because although that variety be found in this life, that if some of those that are sanctified be compared with others and with themselves at divers times, then some may be rightly called infants, and others men grown, whilst they live here. Heb. 5. 13. 14. Yet the highest degree which we attain to in this life is only a beginning of holiness promised and to be expected. The other degree is called man's age and perfect age. Eph. 4. 14. 1 Cor. 13. 1. Phil. 3. 12. Because in the life to come the motion and progress of sanctification ceaseth, there is only found rest, and perfection, so that in this life we are more properly said to have sanctification then holiness, and in the life to come: holiness only, and not sanctification.

17. Sanctification therefore hath two parts: one in respect of the term from which, is called mortification, and the other in respect of the term to which, is called vivification and resurrection. Rom. 8. 5. 6.

18. Mortification is the first part of sanctification whereby sin is wasted, Col. 3. 3. 5. Ye are dead, mortify therefore your earthly members.

19. The meritorious, and exemplary cause of it is the Death of Christ. Rom. 6. 5. 6. Being grafted into the likeness of his death: knowing this that our old man is crucified with him.

20. The cause principally working is that spirit of God who communicates to the faithful the efficacy of his death. Rom. 8. 13. If by the spirit ye mortify the deeds of the body, ye shall live.

21. The administering cause is Faith it self, Rom. 6. 17. From the heart ye have obeyed that form of doctrine unto which ye were delivered.

22. From this mortification there follows in all that are sanctified a denial of themselves, and the World. Luke. 9. 23. Gal. 6. 14.

23. Hence arises that inward difference which is between sin, which remain in the faithful from that which remain in others: In others sin is raigning, prevailing, and predominating: in the faithful it is broken, subdued and mortified.

24. Vivification is the second part of sanctification whereby the Image or life of God is restored in man. Col. 3. 10. Eph. 4. 24. Rev. 12. 2. Having put on the new man: be ye transformed by the renewing of your mind.

25. The exemplary cause of it is the Resurrection of Christ. Col. 3. 1. 2. Ye are risen with Christ.

26. The cause principally working is the Spirit of God, which raised Christ from the dead, Rom. 8. 11. If the Spirit of him that raised Jesus from the dead dwelleth in you.

27. The administering cause is Faith, Gal. 2. 20. The life which I now live in the flesh, I live by the Faith of the Son of GOD.

28. From this vivification there arises a strong tye in those who are sanctified, of themselves to be addicted wholly to God and to Christ. 2. Cor. 8. 5. They give themselves to the Lord.

29. Because this sanctification is imperfect whilest we live here as infants, therefore all the faithful are informed as it were with a double form; sin and grace: for the perfection of sanctification not found in this life, unless in the dreams of some fantastic persons. 1 John 1. 8. If wee say we have no sin, we deceive our selves, and there is no truth in us. Yet all that are truly sanctified do tend unto perfection, Mat. 5. 48. 1. Cor. 13. 11. 2 Pet. 3. 18.

30. Sin or the corrupted part which remain in those that are sanctified, is called in Scriptures, The old man, the outward man, the members, and the body of sin. Grace or the renowned part is called the new man, the spirit, the mind, &c.

31. Hereupon there follows two things. 1. A spiritual war which is made continually between these parties. Gal. 5. 17. For the flesh lusts against the spirit, and the spirit against the flesh: and these are contrary one to the other. 2. A daily renewing of repentance.

32. That flesh which remain in the regenerate; is not only in the vegetative, and sensitive appetite, but also in the will, and reason it self. 1 Thess. 5. 23.

33. The flesh or this concupiscence hath the true and proper reason of sin in the regenerate themselves. Rom. 7.

34. With this corruption even the best works of the Saints are infected, so as they have need of some

remission.
35. Yet the good works of the regenerate are not to be called sins, but defiled with sin.
36. That defilement of good works, (by reason of Justification) doth not hinder but they may be accepted of God to be rewarded.
37. That fight which is found in wicked men between conscience and the will, is not the striving of the spirit against the flesh, but of the flesh fearing against the flesh desiring.

Chapter 30.
Of Glorification

In the former disputation we spake of sanctification which is one part of the alteration of qualities, which did respect that good that is just and honest: the other part follows, namely Glorification which respects that good, that is profitable and honourable.
1. Glorification is a real transmutation of a man, from misery or the punishment of sin, unto happiness eternal. Rom. 8. 30. And whom he justified, those he glorified.
2. It is called a real transmutation, that it may be distinguished from that blessedness which is either virtual only, in Election, Calling, Justification, and Adoption, or declarative in holy works. Rom. 4. 6. David declares that man to be blessed to whom God imputes righteousness, &c. Psal. 65. 5. Blessed is he whom thou choosest, and bringest to dwell in thy Courts. Matthew. 5. Blessed are the poor in spirit, &c.
3. In respect of the term from which, viz. misery or the punishment of sin, it is called a redemption. 1 Cor. 1. 30. Eph. 1. 14. Gal. 3. 13. Heb. 2. 14, 15.
4. This redemption is a real delivering from the evils of punishment: which is nothing else in very deed, but the execution of the sentence of Justification: for in Justification, as wee are judged to be just, so we are judged to have life. Now Glorification makes that life that was judged, and pronounced ours by real communication, to be ours actually and by possession.
5. It is said to be real, that it may be distinguished from that redemption which is in the payment of the price of redemption, and in application of the same to justification, whereof mention is made Eph. 1. 7. Col. 1. 14.
6. In the Scriptures also it is wont to be called deliverance, and preservation from the wrath of God, from death and from the Kingdom of darkness.
7. In respect of the term to which, it is called, beatification, blessing, life eternal, glory, Glorification, the Kingdom of our Lord and Saviour Jesus Christ, and an immortal inheritance. Eph. 1. 3. John 3. 36. & 6. 47. 2 Pet. 1. 3, 11. 1 Pet. 1. 4. & 5. 10.
8. The first degree of this Glorification begun, is the apprehension and sense of the love of God shining forth in Christ, upon the communion which the faithful have with him. Rom. 5. 5. The love of God is shed abroad in our hearts, by the holy spirit which is given to us.
9. Hence there arises a certain friendship between God, Christ, and the faithful, John 15. 15. I have called you friends, because all that I have heard of my Father have I made known unto you. James 2. 23. Abraham was called the friend of God.
10. The second degree is undoubted hope and expectation, of the enjoyment of all those good things which God hath prepared for his. Rom. 5. 2. We rejoice under the hope of the glory of God.
11. Hence is freedom to come to God with boldness. Eph. 2. 18. & 3. 12. Heb. 10. 22.
12. Hitherto pertains the assurance of perseverance and salvation also, Rom. 8. 38.
13. For this assurance as touching the thing it self which is called a certainty of the object,. is sealed to all true believers: but as touching the perceiving of it, which is called a certainty of the subject, it is not always present to all; yet it may bee gotten by any without special revelation, & it ought also to be sought for by all: so as this certain confidence rightly grounded hath nothing common with presumption.
14. This certainty is grounded upon, and confirmed to the faithful by the word, the seals, by oath, and by the earnest of God himself. He. 6. 17. God willing abundantly to shew to the heirs of the promise the immutability of his counsel, he bound it by an oath: that by two immutable things we may have strong consolation. Eph. 1. 13. Ye are sealed with that holy Spirit of promise which is the earnest of our inheritance.
15. This truth is perceived, and made certain to us. 1. By a certain spiritual sense whereby the grace of God now being present, doth make its presence manifest, and evident to the believer. 2. By the gift of discerning whereby believers do distinguish true grace from

the shew of it. 3. By discourse and testimony of conscience whereby grace and salvation is no less seal to the faithful, then sin and death to unbelievers. 4. The Spirit of God himself doth so confirm all these ways of perceiving, that they have the same certainty that Faith hath. Rom. 8. 16. The spirit it self witness's with our spirit, that we are the Sons of God. 1 Cor. 2. 12. We have received the spirit which is of God, that we may know the things which God hath freely given us. 2 Cor. 13. 5. Try your selves whether ye be in the Faith, examine your selves. 1 John 4. 16. We know, and believe, the love which God had towards us.

16. This certainty doth follow upon the perceiving of Faith and Repentance, where the free covenant of God is rightly understood. 2 Cor. 13. 5.

17. If either of these be wanting, this certain ty is taken away as touching the perceiving of it; so that he that doth rightly understand the promise of the covenant, cannot be sure of his salvation, unless he perceive in himself true Faith and repentance: neither can he that feels himself truly to believe, and repent, be sure of his perseverance and salvation, unless he also understand by the covenant that God will mightily preserve those that believe and repent, even to the end.

18. Therefore certainty of salvation is not of any, nor otherwise perceived, but those who together with Faith keep a good conscience, and that whilst they keep it from any grievous wound, which by those sins is brought which are wont to wast conscience.

19. Hence as Faith, and a good conscience do flourish or languish in men, so also this certainty is either confirmed, or diminished. Ps. 51.

20. They therefore that without any sense or care of Faith, and repentance do certainly hope for salvation, in presuming they hope, and hoping they perish.

21. From this certainty arises consolation, peace, and joy unspeakable. Rom. 5. 2. 3. 1 Pet. 1. 8. Rom. 14. 17. 2 Cor. 1. 5. Which are the first fruits of glory, Rom. 8. 23.

22. Consolation is an easing of fear and oppressing grief. 2 Cor. 1. 4. Yet it contains sometimes by a Synecdoche all salvation begun. Col. 2. 2.

23. Peace is a quieting of the mind, which arises partly from deliverance from evils, and partly from the presence or hope of contrary good things. Phil. 4. 7.

24. When it is joined with grace in the Apostles salutations, then it sets forth all that felicity which is communicated to the faithful by the favour of God.

25. Joy is that delight which is perceived from the conjunction, and communion of the chief good.

26. Hence eternal life it self is called joy. Mat. 25. 21. John 15. 11.

27. The third degree is in partaking of the spiritual gifts of grace with abundance, or overflowing. Col. 2. 2. 7. 10. With all riches of the full assurance of understanding. Abounding in Faith: complete.

28. Hence the abundance of grace is said to minister a large entrance into the Kingdom of God. 2 Peter 1. 8. 11.

29. The fourth degree is in experience of the good will or kindness of God. Psalm. 31. 20. How great is thy goodness which thou dost lay up for them that fear thee? Psal. 65. 5. We are satisfied with the goodness of thy House, with the things of thy holy Temple.

30. Hither to pertains that fatherly providence of God whereby he watches always over the faithful for good, as he watches over the wicked for evil: in which respect, in Scripture the good Hand of God is said to be with his, Nehem. 2. 8.

31. Hence all things work together for good to them that love God, Rom. 8. 28.

32. From the sense of all these, the faithful are rooted, and grounded in the love of God. Eph. 3. 17.

33. Perfect Glorification is in the taking away of all imperfection from soul and body, and communication of all perfection.

34. This is granted to the soul immediately after the separation of it from the body. 2 Cor. 5. Verse 2. Phil. 1. 23. Heb. 2. 12. 23. But it is not ordinarily granted to the soul and body jointly before that last Day, wherein all the faithful shall bee perfected together in Christ. Ephes. 4. 13. Philippians 3. 20. 21.

Chapter 31.
Of the Church Mystically Considered

Thus much of the application of Redemption considered in it self: The subject to which, and the manner by which this application is made, doth follow.

1. The Subject is the Church. Eph. 5. 25. 26. 27. Christ loved the Church, and gave himself for it: that he might sanctify it being purified by him with the washing of water through the Word: that he might make it to himself glorious, that is, a Church not having spot or wrinkle or any such thing, but that it might be holy

and unblameable: whence Election, Redemption, Vocation, Justification, Adoption, Sanctification, and Glorification do in their propriety belong to the same subject, that is, to the same singular men, which make the Church. John 17. 9. 10. & 11. I pray for them; I pray not for the World, but for them whom thou hast given me, because they are thine, Rom. 8. 29. 30. For whom he hath fore-known, them he did predestinate, &c.

2. Yet the Church hath so the consideration of a subject in respect of his application, that it is also an effect of the same application: for it is not first actually a Church, and afterward made partaker of Union and communion with Christ; but because it is united to Christ, therefore it is the Church of Christ.

3. And this is the reason why we can neither explain nor understand the nature of the Church, unless those things which pertain to the application of Christ, be first explained and perceived.

4. The elect before they be grafted into Christ are in themselves no otherwise of the Church, then that power which in its own time shall certainly come into act, by reason of Gods intention and his transaction with Christ: because that remote power which is common to all men, in respect of the elect, is certainly determined in God.

5. Therefore those orthodox Divines, which define the Church a company of elect ones, do either by elect ones understand, those that are called according to election; or, they define the Church not only as it doth actually exist, but also as it is to be hereafter.

6. That first thing which doth make actually a Church is calling: whence also it hath taken both its name and definition.

7. For the Church is a company of men that are called. 1 Cor. 1. 24. With 10. 32. Called both Jews and Greeks. To the Jews, to the Greeks, and to the Church of God. But because the end of calling is Faith, and the work of Faith is in-grafting into Christ, and this Union with Christ, doth bring with it communion with Christ, hence it is defined, in the very same sense, a company of believers, a company of those who are in Christ; and a company of those that have communion with Christ.

8. But as Faith doth so respect Christ, as that by Christ also it respects God; so this Church, which doth exist by Faith is both referred to Christ as to the head, and by Christ unto God: whence the Church is called the body of Christ. Col. 1. 24. And also the Church of God. 1 Cor. 10. 32. The Kingdom of Christ. Colos. 1. 13. And the Kingdom of God, Rom. 14. 17.

9. It is called a company: because it doth consist properly in a multitude joined in fellowship together, or a community of many, not in some certain one that is called: whence Eph. 4. 16. It is called a body fitly joined and compacted together, of divers members, and by the same reason it is often called in Scripture an House, a Family, a City, a Kingdom, a Flock, &c.

10. This company is restrained to men: because the good Angels, although in some respect they pertain to the Church, by reason of that Union they have with Christ, and the grace of conversation communicated by him, yet they are not homogeneal members of the Church redeemed.

11. The form or constituting cause of this Church must needs be such a thing which is found alike in all the called: but this can be nothing else then a relation neither hath any relation that force besides that that consists in a chief and intimate affection to Christ: but there is no such in man besides Faith: Faith therefore is the form of the Church.

12. For Faith as it is in every believer, distributively, is the form of those that are called: but as it is considered in all collectively, it is the form of the company of those that are called, that is the Church.

13. For the same, believing men, who being in several distributively, considered are the called of God, are also the Church of God, as they are jointly or collectively considered in a company.

14. Hence all those promises of God which are made to the Church in the Scriptures, and do contain in themselves essential blessings, do also pertain to every believer.

15. This relation is so near, that in respect of it, not only Christ is the Churches, and the Church Christ's, Cant. 2. Verse 26. But also Christ is in the Church, and the Church in him. John 15. Verse 4. 1 John 3. Verse 24. So that the Church is mystically called Christ. 1 Cor. 12. 12. And the fullness of Christ. Eph. 23.

16. Hence the Church by a metaphor is called the bride, and Christ the Bride-groom: the Church a City, and Christ the King; the Church an House, and Christ the House-holder; the Church the branches, and Christ the Vine: finally the Church a body, and Christ

the head.

17. But by these comparisons, there is signified not only the Union and Communion which is between Christ and the Church, but also the way of order whereby Christ is the beginning of all dignity, life, power, and perfection, to the Church.

18. This Church is mystically one, not generally, but as it were the Species Specialissima, or Individuan: because it hath no kind properly so called.

19. It is therefore called catholic, not as catholic signifies a Genus or some general thing, but as it sets forth something integrally universal, (as when we say the universal world) because it contains the faithful of all Nations, of all places, and of all times.

20. Therefore no part of the Church can truly be called catholic, but as it doth profess that Faith which is the Faith of the catholic Church, in which sense the Ancients, did not only call that part of the Church which was at Rome, but other Churches also. As our Church at Franken, may be rightly called catholic, as it doth profess that Faith which belongs to the catholic Church.

21. The Church is divided into members according to the degrees of communion which it hath with Christ, in which respect it is called either Militant, or Triumphant.

22. The Church militant is that which is partaker only of communion begun: and so doth wrestle as yet with enemies in the field of this World. 1 Cor. 13. 9. 12. We know in part, and prophesy in part: for we see now through a Glass and darkly. 2 Cor. 10. 3. The weapons of our warfare. Eph. 6. 12. 13. Wee wrestle, therefore take to you the whole Armour of God.

23. The Church triumphant is that which is already perfected. Eph. 4. 13. Until we all come to a perfect man, to the measure of the full stature of Christ. 1 Cor. 15. After comes that which is perfect.

24. The militant Church is both invisible and visible, namely with outward sight or sense.

25. But this distinction is not a distribution of the Genus into the Species, as if so be there were one Church visible, and another invisible; nor of the whole into the members, as if one part of the Church were visible, and another invisible: but a distinction of the adjuncts of the same subject, because invisibility is an affection or manner of the Church, in respect of the essential, and internal form: visibility is an affection or manner of the Church in respect of the accidental, and outward form.

26. The essential form is invisible: because it is both a relation, which doth not come into the sense, and also spiritual, and so removed more from sense then in many other relations.

27. The accidental form is visible, because it is nothing else then an outward profession of inward Faith, which may be easily perceived by sense.

28. This visible profession is that visible communion of the Saints which they have with Christ, and among themselves.

29. The acts of communion with Christ are those visible acts, by which they present themselves to God in Christ to receive his blessings, and to give the glory of them to him.

30. The acts of communion among themselves are all those acts, by which they study to do good each to other: but especially those which directly make to further their communion with God in Christ.

31. Many acts of this latter kind are to be exercised also toward those who as yet are not members of the Church: because by a certain power they are to be judged to belong to it.

32. This Church as it is visible in it self, is in respect of others and comparatively also distinguished into the Church lying hid, and manifest.

33. That which is manifest is when the number is greater, and the profession more free and more public.

34. That which is hidden is when the number is less, and profession less open: which is wont to come to pass by reason of heresies, persecutions, or prophan manners abounding abroad.

35. In the same respect also the Church is purer and impurer, as the profession is more or less perfect.

36. But this profession doth not depend upon confession only and preaching of the Word, but also upon the receiving of it and religious obedience to it.

37. But although the Church be subject to such changes, and may leave any part of the World, yet it hath never totally failed, or shall fail from the beginning of the gathering it to the end of the World.

38. For Christ must always have his Kingdom in the midst of his enemies, until he shall make his enemies his foot-stool.

39. Yea the Church doth never wholly cease to be visible, for although sometime there scares appear a

Church any where so pure, that one may fly unto it in communion of the same worship in all things: yet the Church doth in some sort abide visible in that very impurity of worship and profession.

Chapter 32.
Of the Church Instituted

1. The Church as it lives upon Earth, although it be not wholly visible together, yet it is visible in its parts, both divided in the several members, and jointly in companies or Congregations.

2. The former visibility is by men's personal profession which doth not make a Church simply visible, but in certain members, or visible members of the Church, although the Church in it self or in its integral state is not visible in the same place. Acts 19. 1. Paul came to Ephesus where he found certain Disciples.

3. That visibility, which is in distinct companies or congregations, doth not only make a visible Church, but touching the outward form doth make so many visible Churches as there are distinct congregations. Revel. 1. 4. The seven Churches. 2 Cor. 8. 1. 19. The Churches of Macedonia, all the Churches.

4. For those congregations are as it were similarly parts of the catholic Church, and so do partake both of the name and nature of it.

5. Therefore a particular Church in respect of that common nature which is found in all particular Churches is a Species of the Church in general, but in respect of the catholic Church which hath the respect of an whole, it is a member compounded of divers several members gathered together, and so in respect of those members it is also an whole.

6. Such a congregation or particular Church is a society of believers joined together by a special band among themselves for the constant exercise of the communion of Saints among themselves.

7. It is a society of believers: because that same thing in profession doth make a Church visible, which by its inward and real nature doth make a mystical Church, that is, Faith.

8. But because true Faith hath holiness joined with it, which it doth effectually work. Acts 15. 9. And so the profession of true faith cannot be dissjoined from the profession of holiness, therefore the Church is promiscuously and in the same sense called, a society of believers, and of Saints. Eph. 1. 1. To the Saints which are at Ephesus and faithful in Christ Jesus. 1 Cor. 1. 2. compared with, 2 Cor. 1. 1. Rom. 1. 7. Colos. 1. 2.

9. Hence visible and particular Churches also, by reason of this Faith which they profess, are rightly said to be in God the Father, and in the Lord Jesus Christ. 1 Thess. 1. 1. 2 Thess. 1. 1.

10. It is also very probable that there is no such particular Church in which the profession of the true Faith flourishes, but in the same also there are found some true believers.

11. But those who are only believers by profession, so long as they remain in that society are members of that Church, as also of the catholic Church as touching the outward state, not touching the inward or essential state. 1 John 2. 19. They went out from us, but they were not of us.

12. Among believers there are to be accounted as members of the Church the children of those believers who are in the Church. 1 Cor. 7. 14. Your children are holy. For they are partakers of the same covenant, and the same profession with their parents.

13. Yet infants are not so perfect members of the Church, as that they can exercise acts of communion, or be admitted to partake of all the privileges thereof, unless there do first appear an increase of Faith: but they are not to be excluded from those privileges which pertain to the beginning of Faith and entrance into the Church.

14. Believers do not make a particular Church, although peradventure many may meet and live together in the same place, unless they be joined together by a special bond among themselves: for so some one Church should often be dissolved into many and many also should be confounded into one.

15. This bond is a covenant, either express or implicit whereby believers do particularly bind themselves, to perform all those duties, both toward God and one toward another, which pertain to the respect and edification of the Church.

16. Hence it is that in the old Testament wee do for the most part so often read of the renewing of their covenant, as there is related any solemn reformation of the Church.

17. Hence none is rightly admitted into the Church, but by confession of Faith and promise of obedience.

18. This joining together by covenant doth only so far

forth make a Church as it respects the exercising the communion of Saints: for the same believing men may join themselves in covenant to make a City or some civil society, as they do immediately respect a common civil good, but they do not make a Church but as in their constitution they respect holy communion with God among themselves.

19. Hence the same men, may make a City or politic society and not a Church; or a Church, and not a City; or both a Church and a City.

20. Hence it is that those meetings that are formally Ecclesiastical, are said to be had in the Name of the Lord. Math. 18. 20. 1 Cor. 5. 4.

21. Neither yet doth some sudden joining together, and exercise of holy communion suffice to make a Church: unless there be also that constancy, at least in intention, which brings the state of a body, and members in a certain spiritual polity.

22. This Cure is instituted by God and by Christ, Heb. 3. 3. 4. He that builded the House, for every House is built by some, and in this respect it differs from the mystical Church, the gathering of which together into one is not prescribed unto men, but performed immediately by divine operation, but the gathering together into an instituted Church is so performed by God, that his command and man's duty and labour do come between. Hebr.10. 25. Not forsaking the assembling our selves together.

23. But it is ordained by God and Christ only, because men have neither power of themselves to institute, or frame a Church unto Christ, neither have they by the revealed will of God any such power committed to them: their greatest honour is, that they are servants in the House of God. Heb. 3. 5.

24. It is not therefore in the power of man either to take away any of those things which Christ hath granted to his Church, or to ad other to them of the like kind: although he may and ought by all lawful means to provide, that those things which Christ hath ordained may be furthered, and confirmed.

25. But Christ hath so instituted the Church, that it always depends upon himself as upon the head, so that if it be distinctly considered without Christ, it is not a complete body.

26. Hence the Church itself may not properly make new Laws to her self of new things to be ordained, but they ought only to care for this, that she do well find out the will of Christ, and observe his ordinances in order and decently, with greatest fruit of edification.

27. But because the ordinances of Christ have always a blessing of God joined with them, therefore here are divers promises of God made to the Church of the presence of Christ. Mat. 18. 20. 1 Cor. 5. 4. So as in a special manner he is said to be conversant and to walk in the Churches. Revel. 2. 1. Esay 31. 9. And of the presence of the Holy Spirit, Esay 59. 21. So that a more ample and certain blessing of God may be expected in the Church of God instituted, then in any solitary life whatsoever.

28. They therefore that have opportunity to join themselves to the Church, and neglect it, do more grievously sin, not only against God in respect of ordinance, but also against their own soul in respect of the blessing adjoined. And if they do obstinately persist in their carelessness, whatsoever they do otherwise profess, they can scarce be accounted for believers truly seeking the Kingdom of GOD.

29. The profession of the true Faith is the most essential note of the Church.

30. This profession may in some company go before the solemn preaching of the Word, and administration of the Sacraments.

Chapter 23.
Of the Extraordinary Ministers of the Church

1. Thus far of the subject of application. The manner of it follows.

2. The manner of applying consists in those things which are means of the spirit applying Christ with all his benefits to us for our salvation.

3. The which spirit it self doth apply all saving things unto us, internally and most nearly, and so in his manner immediately, neither is any external means capable properly of that virtue whereby grace may be really communicated to us: Therefore though those do morally concur and operate in the preparation of man to receive this grace, yet they do not properly confer the grace by themselves, but the spirit which works together with them. 1 Cor. 3. 7. Neither is he that planteth any thing, nor he that watereth: but God who giveth power to increase.

4. The two principal means of this sort are the Ministry

and the holy Signs: unto which notwithstanding there is necessarily too bee joined some Ecclesiastical Discipline.

5. The Ministry is an Ecclesiastical function whereby a man being chosen out doth dispense holy things of special right. 2 Cor. 4. 1. We have this Ministry, as we have obtained mercy, 1 Cor 1. 2. Let a man so account of us as of the Ministers of Christ, and dispensers of the Mysteries of God.

6. It is called a Ministry, because that power which is committed to Ecclesiastical men, is a power of doing only by the command of Christ, and mere obedience toward him. 1 Cor. 4. 1. 2.

7. A spiritual or regal power of government whereby one works of his own liberty and will, is not belonging to men, but to Christ alone.

8. Hence a Minister of the Church is bound to execute his office by himself, as one that hath not power to appoint any vicar in his place, for this should not be an action of obedience, but of command.

9. Therefore one that is a constant Minister of divers Churches which are necessarily to be provided for by Vicars, is not of Gods Ordaining, but of man's ambition and presumption.

10. The power is not absolute, but relative, that is, it doth not consist in an absolute power to do any thing, but in a right, whereby one hath power to do that rightly and lawfully which he might not before so do, and therefore it is Potestas juris, a power of right.

11. But it is of special right: because it respects some special duties unlawful to others, and it doth undertake some common duties in a certain special manner.

12. The right of the Ministry depends upon calling, Heb. 5. 4. Neither doth any take this honour to himself, but he that is called of God, as was Aaron.

13. A calling is an action whereby an office is committed to any with authority to Minister.

14. Therefore they are very ridiculous who do so ordain the calling of Ministers, that they give them not power to preach the word, unless they have some new grant.

15. A necessary adjunct of a calling is fitness to the Ministry.

16. Hence those who are altogether unfit to fulfil the Ministry, if they be called to it by men, are the Ministers of men, not of God. Hos. 4. 6. Because thou hast despised knowledge, I will also despise thee, that thou shalt not be a Priest unto me.

17. This fitness arises from a fit measure of gifts, and a ready will to undertake and execute the office.

18. From the Ministry there arises a third, state of the Church: for as by Faith it had its essential state, and by a combination its integral state: so also by the Ministry it hath a certain organical state: because it is now made fit to exercise all those operations which pertain to the good of the whole.

19. The course and direction of these operations, is Ecclesiastical polity.

20. The form of this polity is altogether monarchical in respect of Christ, the head and King; but as touching the visible and vicarious administration, it is of a mixed nature; partly as it were aristocratic-al, and partly as it were democratic-al.

21. Hence in the lawful Ministry of the Church, Hierarchy holy principality hath no place, but rather Hieroduly, or holy Service.

22. Therefore one Minister is not subjected unto the power of another in his dispensation, but all do immediately depend on Christ: as those Angels which are inferiors in office to others, are immediately subject unto God, not to other Angels.

23. This Ministry is either extraordinary or ordinary.

24. Extraordinary Ministry is that which hath a certain higher, and more perfect direction then can be attained to by ordinary means.

25. Hence such Ministers have always gifts and assistance extraordinary, so that they do Minister without error.

26. The right of an extraordinary Minister is bestowed properly neither from man, nor by man, but from God alone by Jesus Christ and the holy Spirit. Gal. 1. 1.

27. Hence the calling to such a Ministry is immediate.

28. Yet every extraordinary calling, is not so immediate that it excludes all Ministry of men; as appears in the calling of Eliseus, and Matthias; but it excludes only that Ministry which is destitute of an infallible direction.

29. This extraordinary Ministry was very necessary for the Church, because that will of God which pertains unto living well to God, could not be found out by human industry and ordinary means, as all other Arts and Sciences, but it did require men stirred up and sent by God, to whom he hath manifested his will, that they might be to us in stead of God himself. Exod.

4. 15, 16. And be thou to him instead of GOD.

30. God hath revealed his will to these extraordinary Ministers. 1. By lively voice. Reg. 1. 10. Unto which was often added an apparition and speaking to of an Angel or Christ himself, as of the Angel of his covenant. 2. By vision, whereby together with the word the Species of the things to be declared were represented to their eyes waking. 3. By dreams whereby such like things propounded to the minds of them being a sleep. 4. Sometime also by a certain special familiarity as it were mouth to mouth, without parable, Numb. 12. 6, 7, 8. If there be a Prophet among you, I will make my self Jehovah known to him in a vision, and will speak to him in a dream. My servant Moses is not so: with him I speak mouth to mouth even apparently, and not in dark speeches, and the similitude of the Lord shall he behold.

31. The manner of this revelation was so powerful, that its dis draw men often times into an ecstasy or trance, whereby they were so caught above themselves, that they perceived nothing beside that that was propounded, neither all that thing it self according to all its circumstances, 2 Cor. 13. 3. 4.

32. Yet it is so certain, that the divine truth of it is often confirmed, and in a certain special manner sealed to them to whom it is revealed: so as it need not another confirmation. Gal. 1. 17. & 2. 6. Neither did I return to those who were Apostles before me. They who were in estimation added nothing to me: Although sometimes also for the more abundant confirmation miracles are added. Judge 6. 36. 37. 38.

33. This extraordinary Ministry is either for the first instituting of a Church, or, for the special and extraordinary conservation of a Church, or finally for the extraordinary restoring of a Church being fallen.

34. The Ministry of instituting a Church hath always a testimony of miracles joined with it: Heb. 2, 3, 4. Which at first began to be spoken, &c. God also bearing them witness, with signs and wonders, and with divers miracles, & gifts of the holy Ghost according to his will.

35. Yet miracles do not so give testimony to the doctrine of any, as that it may bee presently believed. For that doctrine which doth not consent with the known will of God ought not to be admitted, although it seem to be confirmed with miracles. Deut. 13. 1, 2, 3. Although that sign or wonder come to pass which he foretold thee, saying, Let us go follow other Gods. Harken not to the word of that Prophet. Gal. 1. 8. Though wee or an Angel from Heaven, preach another Gospel beside that we have preached, let him be accursed.

36. The Ministry of conserving, & restoring a Church, although it be extraordinary, and is always confirmed by miracles, yet it doth not always or necessarily require a testimony of miracles: as appears in many in the old Testament, and in John the Baptist.

37. Extraordinary Ministers were Prophets, Apostles, and Evangelists.

38. Wycliff, Luther, Zwinglius, and such like, that were the first restorers of the Gospel, were not to speak properly, extraordinary Ministers.

39. Yet they are not amiss called extraordinary by some. 1. Because they did perform something like those things which were done by extraordinary Ministers of old. 2. Because in respect of degree they received some singular gifts from God, as occasion did require: which also may be affirmed of many among the more famous Martyrs. 3. Because order at that time being disturbed and decayed, they were of necessity to attempt some things out of the common course.

40. It is therefore ridiculous, to require miracles of those men, to confirm that doctrine which they propounded; seeing such an attestation is not necessary, no not in all extraordinary Ministers.

Chapter 24.
Of the Holy Scripture

1. Extraordinary Ministers were raised up by God, to instruct the Church not only by lively voice, but also by Divine writings, that there might be a perpetual use, and fruit of this Ministry in the Church, even when such Ministers were taken away.

2. For they only could commit the rule of Faith and manners to writing, who by reason of the immediate and infallible direction which they had from God, were in that business free from all error.

3. They received a command of writing from God, partly externally, both generally when they were commanded to teach, and specially sometimes, when they were commanded to write. Deut. 3. 19. Revel. 1.

19. Write ye the Song, write those things which thou hast seen, and partly by the inward instinct of the spirit. 2 Pet. 1. 21. For prophecy came not in old time by the will of man, but holy men spake as they were moved by the holy Spirit. 2 Tim. 2. 16. All Scripture is inspired by God.

4. They wrote also by the inspiration and guidance of the holy Spirit, so that the men themselves were as it were instruments of the spirit. In the place before. Jerem. 1. 9. Behold I put my words in thy mouth. Acts 28. 25. Well indeed spake the holy Spirit by Esaias the Prophet.

5. But Divine inspiration was present with those writers with some variety, for some things to be written were before altogether unknown to the writer, as doth sufficiently appear in the History of the Creation past, and in foretellings of things to come: but some things were before known unto the writer, as appears in the History of Christ, written by the Apostles: and some of these they knew by a natural knowledge, and some by a supernatural: In those things that were hidden and unknown, Divine inspiration did perform all by it self: in those things which were known, or the knowledge where of might be obtained by ordinary means, there was also added a religious study (God so assisting them) that in writing they might not err.

6. In all those things which were made known by supernatural inspiration, (whether they were matters of right, or fact) he did inspire not only the things themselves, but did dictate and suggest all the words in which they should be written: which notwithstanding was done with that sweet attempering, that every writer, might use those manners of speaking which did most agree to his person and condition.

7. Hence the Scripture is often attributed to the holy Spirit as to the author, making no mention of the Scribes. Hebrews 10. 15. Whereof the Holy Ghost also is a witness to us.

8. Hence also, although in the inscriptions of the holy Books it is for the most part declared by whose labour they were written, yet there is sometimes deep silence of this matter, and that without any detriment of such books, or lessening their authority.

9. Neither yet doth it suffice to make a part of holy writ, if a book be written by some extraordinary servant of God, and upon certain direction of the spirit: unless it be also publicly given to the Church by divine authority, and sanctified to be a Canon or rule of the same.

10. The thing it self which they committed to writing, as touching the sum and chief end of the matter, is nothing else, then that reveal will of God, which is the rule of Faith and manners.

11. Hence all those things which in the first disputation were spoken of the doctrine of life revealed from God, do properly agree to the holy Scripture. For the Scripture is nothing else then that doctrine, with the manner of writing joined to it, which manner was not to be handled there, but in this place.

12. Hence the Scripture in respect of the thing and subject meaning, that is, as it was the doctrine revealed from God, it was before the Church: but in respect of the manner in which it is properly called Scripture, it is after the first Church.

13. It is called the holy Scripture, and by the Scripture, and the writers themselves are called holy, partly in respect of the subject, and object matter, which is so called, the true and saving will of God, and partly in respect of that direction whereby it was committed to writing. Roman's 1. 2. Eph. 5. 5. 2 Pet. 1. 21. & 2. 22. & 3. 2. Rev. 18. 20.

14. But although divers parts of the Scripture were written, upon some special occasion, and were directed to some certain men, or assemblies: yet in Gods intention, they do as well pertain to the instructing of all the faithful thorough all ages, as if they had been specially directed to them, whence, Heb. 12. The exhortation of Solomon, which is used in the Proverbs, is said to be spoken to the Hebrews (who lived in the Apostles time,) as to children, and 2 Pet. 3. 15. Paul is said to have wrote to all the faithful in that he wrote to the Roman's. Heb. 13. 5. That which was said to Joshua is said to be spoken to all the faithful.

16. All things which are necessary to salvation are contained in the Scriptures, and also all those things which are necessarily required to the instruction and edification of the Church. 2 Tim. 3. 15. 16. 17. The holy Scriptures can make thee wise unto salvation, that the man of God might be perfect, perfectly furnished to every good work.

16. Hence the Scripture is not a partial, but a perfect rule of Faith, and manners: neither is here any thing

that is constantly and every where necessary to be observed in the Church of God, which depends either upon any tradition, or upon any authority whatsoever and is not contained in the Scriptures.

17. Yet all things were not together and at once committed to writing, because the state of the Church & the wisdom of God did otherwise require: but from the first writing, those things were successively committed to writing which were necessarily in those ages.

18. Neither did the Articles of Faith therefore increase according to succession of times, in respect of the essence, but only in respect of the explication.

19. As touching the manner of delivery, the Scripture doth not explain the will of God by universal, and scientifical rules, but by narrations, examples, precepts, exhortations, admonitions, and promises: because that manner doth make most for the common use of all kind of men, and also most to affect the will, & stir up godly motions, which is the chief scope of Divinity.

20. Also the will of God is revealed in that manner in the Scriptures, that although, the things themselves are for the most part hard to be conceived, yet the manner of delivering and explaining them, especially in those things which are necessary, is clear and perspicuous.

21. Hence the Scriptures need not especially in necessaries, any such explication whereby light may be brought to it from something else: but they give light to themselves, which is diligently to be drawn out by men, and to be communicated to others according to their calling.

22. Hence also there is only one sense of one place of Scripture: because otherwise the sense of the Scripture should be not only not clear and certain, but none at all: for that which doth not signify one thing, signifieth certainly nothing.

23. For the determining of controversies in Divinity, there is no visible power as it were kingly or pretorian, appointed in the Church: but there is laid a duty on men to enquire: there is bestowed a gift of discerning, both publicly and privately: and there is commanded a desire to further the knowledge and practise of the known truth according to their calling, unto which also is joined a promise of direction, and blessing from God.

24. But because the Scriptures were given for the use and edification of the Church, therefore they were written in those tongues, which mere most commonly vulgar in the Church at that time when they were written.

25. Hence all those books which were written before the coming of Christ were written in Hebrew, for to the Jews were committed the Oracles of God. Rom. 3. 2. & 9. 4. And upon lice reason they that were written afterward were delivered in the Greek tongue, because that tongue was most common in those parts were the Church did first flourish.

26. Hence there is some knowledge at least of these tongues necessary to the exact understanding of the Scriptures: for the Scriptures are understood by the same means that other human writings are, many by the skill, and use of Logic, Rethorick, Grammar, and those tongues in which they are expressed except in this, that there is a singular light of the spirit always to bee fought for by the godly in the Scriptures.

27. Yet the Scripture is not so tied to those first tongues, but that it may and ought also to bee translated into other tongues, for the common use of the Church.

28. But among interpreters, neither, those seventy, who turned it into Greek, nor Hierome, nor any such like did perform the office of a Prophet, so that he should be free from errors interpreting.

29. Hence no persons absolutely authentical, but so far forth only as they do express the fountains, by which also they are to be tried.

30. Neither is there any authority in Earth whereby any version may be made simply authentical.

31. Hence the providence of GOD in preserving the Fountains, hath been always famous, and to be adored, not only that they did not wholly perish, but also that they should not be maimed by the loss of any book, or deformed by any grievous fault, when in the mean while there is no one of the ancient versions that remain whole.

32. Nevertheless, from those human versions there may be all those things perceived which are absolutely necessary, if so be they agree with the fountains in the essential parts, as all those versions that are received in the Churches are wont to do, although they differ, and are defective in the smaller things not a few.

33. Neither therefore must wee always rest in any version that is received: but we must most religiously provide, that the most pure and faultless interpretation be put upon the Church.

34. Of all those books, being delivered from God, and placed, as it were in the Chest of the Church, there is made up a perfect Canon of Faith and manners, whence also they have the name of Canonical Scripture.

35. The Prophets made the Canon of the old Testament, and Christ himself approved it by his Testimony. The Canon of the new Testament together with the old, the Apostle John approved and sealed up being furnished with Divine authority. Rev. 22. 18, 19. For I do witness together to every one that hears the words of the prophesy of this book: if any shall ad to these, God shall lay upon him the plagues written in this book: and if any shall take away any thing from the books of his prophesy, God shall take away this part out of the book of life.

36. Those books which commonly we call apocryphal, do not pertain to the divine Canon, neither were they rightly enough joined by men of old to the canonical books, as a certain secondary Canon: for first in some of them there are manifest fables told and affirmed for true Histories as of Tobith, Judith, Susanna, Bel, the Dragon, and such like. Secondly, because they contradict both the sacred Scripture and themselves. Oftentimes Thirdly, they were not written in Hebrew, nor delivered to the Jewish Church or received by it, to which notwithstanding God committed all his Oracles before the coming of Christ. Rom. 9. 4. Fourthly they were not approved by Christ, because they were not among those books which he set forth when he commanded his to search the Scriptures. Fifthly, they were never received either by the Apostles or the first Christian Church as a part of the Divine Canon.

Chapter 35.
Of ordinary Ministers, and their Office in Preaching

1. Ordinary Ministry is that which hath al its direction from the will of God revealed in the Scriptures, and from those means which God hath appointed in the Church, for the perpetual edification of the same.

2. And hence they are called ordinary: because they may and are wont to bee called to Minister by order appointed by God.

3. But because in their administration they have that Will of God which was before revealed by extraordinary Ministers for a fixed rule unto them, therefore they ought not to propound or do any thing in the Church which they have not prescribed to them in the Scriptures.

4. Therefore also they depend upon extraordinary Ministers, and are as it were their successors: for although in respect of manner and degree extraordinary Ministers have no successors; yet in respect of the essence of administration, ordinary Ministers perform the same office toward the Church as extraordinary did of old.

5. The right of his Ministry is wont to be communicated by men, and in that respect the calling of an ordinary Minister is mediate.

6. But this is so to be understood, that the authority of administering Divine things is immediately communicated from God to all lawful Ministers, and the appointing of persons upon which it is bestowed is done by the Church.

7. But because the Church can neither confer gifts necessary for this Ministry nor prescribe unto God upon whom he should bestow them, therefore she can only choose those whom before she sees fitted, for not as extraordinary Ministers, so also ordinary are made fit by their very calling, when they were unfit before.

8. Hence in an ordinary calling it is necessarily required that a lawful trial go before the calling it self. 1 Tim. 3. 10. Let them be first tried, then let them Minister if they be blameless.

9. Ordinary Ministry is for the preserving, propagating, and restoring the Church by ordinary means.

10. There are two parts of this Ministry. 1. That in the Name of God he do those things which are to be done with the people. 2. That in the name of the people he do those things with God which are to be done with him.

11. But in these the preaching of the Word doth most excel, and so it hath been always of perpetual use in the Church.

12. The duty of an ordinary preacher is to propound the Will of God out of the Word, unto the edification of the hearers. 1 Tim. 1. 5. The end or preaching is love out of a pure heart, and a good conscience, and faith unfained.

13. But because there is chiefly required a serious desire to edify the Church, therefore he cannot be a fit preacher, who hath not prepared his heart to seek the Law of the Lord, and to keep it, and to teach Israel the

statutes and judgements. For he that teacheth another ought before and when he teacheth, to teach himself. Rom. 2. 21. Otherwise he is not fitted to edify the Church.

14. This duty is to be performed not only universally in respect of all the hear in common, but also specially in respect of order and age whatsoever, as of old men, young men, servants. Tit. 2. & 3. Of teachers, 2 Pet.1. 12. &c. Yea of every one. 1 Thess. 1. 11. We exhorted, and comforted, and charged every one of you, not publicly only, but privately also. Acts 20. 20. Publicly, and from house to house.

15. He ought to have this scope of edifying so always before his eyes, that he diligently take heed turn not aside from it, to vain laughing. 1 Tim. 1. 6. To striving about words. 2. Tim. 2. 14. To unprofitable controversies, or speculations of science falsely so called. 1 Kin. 6. 20. But shew himself to be an holder fast of the faithful word which tends unto doctrine. Tit. 1. 9. And which cannot be condemned, Tit. 2. 8.

16. But because the Will of God is to be propounded out of his Word, to this end therefore he is not fit for his Ministry, who hath not his senses exercised in the holy Scriptures, even beyond the common sort of believers, so that he might be said to be with Apollos mighty in the Scriptures. Acts 18. 24. He must not trust to Postils and Commentaries.

17. That the Will of God may be propounded with fruit of edification these two things, are necessary to be done. 1. That a declaration be made of those things that are contained in the Text. 2. That application of the same be addressed to the consciences of the hearers as their condition doth seem to require. 1 Tim. 6. 17. Charge those that are rich in this World that they be not high minded, nor rust in uncertain riches &c.

18. They deceive their hearers, and altogether forget themselves, who propound a certain text in the beginning, as the beginning of the Sermon to be had, and afterward do speak many things about the text or by occasion of the text, but for the most part draw nothing out of the text it self.

19. In declaring what truth there is in the text, first it ought to be explained, and then afterward what good doth follow from thence. That part is spent in doctrines, or documents, this in use or derivation of profit from those doctrines. 2. Tim. 3. 16. All the Scripture is profitable for doctrine, for reproof, for correction, and instruction in righteousness.

20. They who invert and confound those parts, do not provide for the memory of their hearers, and do not a little hinder their edification: because they cannot commit the chief head of the Sermon to memory, that they may afterward repeat it privately in their families without which exercise the greatest part of that fruit doth perish which would by Sermons redound unto the Church of God.

21. Doctrine is a Theological Axiom, either consisting in the express word of Scripture, or flowing from them by immediate consequence.

22. A doctrine must first be rightly found out, and then afterward handed.

23. The finding it out is by Logic Analysis, unto which Retoricke also and Grammar serveth.

24. Analysis depends chiefly upon the observation of the scope, or purpose and the means by which it is attained, according to the act of Logic.

25. Unto this must be subjoined for confirmation the interpretation of those things which are doubtful in the Analysis: but manifest things, and such as are perspicuous of themselves do neither require, nor admit a needless interpretation.

26. Handling (of a doctrine) doth partly consist in proving, if it may be questioned by the hearers, (for it is unfit carefully to confirm that which all acknowledge) and partly in illustration of the thing sufficiently proved.

27. Proving ought to be taken out of the more clear testimonies of Scripture, reasons also being added where the nature of the thing will suffer. But here that measure is to be kept, which the commodity of the hearers, will dictate.

28. Illustration may be drawn almost from all places of invention, be disadvantageous, and comparative arguments have here the chief place.

29. Every doctrine being now sufficiently explained must presently be brought to use, in which part also, unless some special reason do otherwise require, we must most insist: because it contains the end and good of the other, and is more joined with the chief scope of the Sermon, namely the edification of the hearers.

30. They fail therefore who stick to a naked finding out and explication of the truth and neglecting use and practise, in which Religion and so blessedness doth consist, do little or nothing edify the conscience.

31. Neither yet are all the doctrines which may be drawn out of the text, to be propounded, nor all the uses to be inculcated, but those are to be chosen out which the circumstances of place, time and persons, shall teach to be most necessary, and of those such especially are to be chosen which make most to stir up or confirm the life of Religion.

32. They fail therefore, who care not much what they say: so they may seem to have observed, and spoken many things: nay they do this not seldom, that they may extort many things out of the text which are not in it, and often times draw from other places unto it, bringing every thing out of many things whereby indeed the subversion rather then the edification of the hearers, especially those that are more unfulfilled, doth follow.

33. Both doctrine and use as much as may be ought so to be framed, that they may have some connexion among themselves, and do also shew it. For the mind is not drawn from one thing to another without disprofit: neither is there any thing doth more help memory then order of deduction.

34. An use is a Theological Axiom, drawn from the doctrine, showing the profit goodness or end of it.

35. The reason of the deduction is to be opened, if it be not very plain: unto which also must be subjoined probation, or illustration, as the necessity of the hearers, and prudence of the speaker shall advise.

36. This use either pertains to the judgement, or to practise. 2 Tim. 3. 16.

37. In the judgement there is Information, and Reformation of the mind.

38. Information is the proving of some truth.

39. Reformation is the confutation of some error.

40. But although every truth may be taught upon occasion, yet every error is not every where to be refuted. For old heresy's which are already buried, are not to be digged up again that they may bee refuted neither are wicked blasphemies easily to be repeated: this doth trouble and offend, especially when they are solemnly nominated, explained, and refuted:

41. In practise of life there is direction, which consists of instruction and correction.

42. Instruction is a demonstration of that life that is to be followed.

43. Correction is a condemning of that life that is to be shunned.

44. After declaration, application ought to follow, which hath so great agreement with derivation of uses, that it may often be mingled with it.

45. To apply a doctrine to his use, is so to whet and put on some general truth with special accommodation; as it may pierce into the minds of such as are present, with a moving of godly affections.

46. Men are to be pricked to the quick, that they may feel in every one of them that of the Apostle, namely that the Word of the Lord is a two edged sword, that pierce into the inward thoughts and affections, and goeth through unto the joining together of the bones and the marrow. Preaching therefore ought not to be dead, but lively and effectual, so that an unbeliever coming into the Congregation of the faithful he ought to be affected, and as it were digged through with the very hearing of the Word, that he may give glory to God. 1 Cor. 14. 25. And so the hidden things of his heart are made manifest: and so falling down on his face, he will worship God, and say that God is in you indeed.

47. But this application doth either respect a mind oppressed, as consolation, or fainting in the prosecution of good, as exhortation; or in avoiding of evil, as admonition.

48. Consolation is the application of some argument, either to take away, or to mitigate grief and oppressing fear.

49. In consolation, marks are profitably joined, by which the conscience of a man may be assured that such a benefit portains to him, with the consideration of which the Minister doth comfort the consciences of believers, adding occupations, and refutations of such things as a pions and troubled mind may bring and think of to the contrary.

50. Exhortation is the application of an argument, either to beget, cherish, and excite some inward virtue, or to further the exercise of it.

51. In exhortation to virtue it is very profitable to shew the means which do tend to the begetting that virtue in us, but let all be proved by places of Scripture and examples, or by reasons which have a firm foundation in the Scriptures.

52. Admonition is the application of an argument to correct some vitiousness.

53. In admonition, or dehortation from vice, there may be remedies adjoined out of those places which

are most like to prevail against those vices.

54. The manner of working in all these must be such that it have no ostentation of human wisdom, or an entermingling of carnal affections, but the demonstration of the spirit every where manifested. 1 Cor. 1. 17. &c. 2. 1. 4. 13. Not with skill of speaking, least the Cross of Christ should be made of none effect. Not with excellency of speech or wisdom: not in persuading words of men's wisdom, but in spiritual and powerful demonstration. Not in words which man's wisdom teacheth, but which the holy Spirit teacheth, for it is the word of the spirit, the word of life which is preached to edification of God which is by Faith: unto which if any thing be not fitly spoken or done, it is as vain as hay and stubble. 1 Cor. 3. 12.

55. Therefore neither ought human testimonies whatsoever they be, nor Histories known only to the learned to be intermingled, unless very seldom (the cause also being signified which constraineth so to do) when urgent necessity, or certain hope of fruit doth seem to require such a thing, much less words or sentences of Latin, Greek, or Hebrew, which the people do not understand.

56. The purity, perfection, and majesty of the word of God is violated, whilst it seems to want the mixture of human words, and withal there is a scandal given to the hearers, who being accustomed to such human flourishes, often times, contracting itching ears, do begin to loath, the simplicity of the Gospel, and will not suffer wholesome doctrine. 2 Tim. 4. 3.

57. The example of Paul (who cites a very few, and brief sayings of heathen Poets, not naming the Authors, to convince the Gentiles to whom they were known and approved, and that very seldom, and but by the way) this example I say doth nothingh enforce that necessity or profit, which they urge, who do obtrude human testimonies frequently, and of purpose, common ding the authors with the same solemnity almost wherewith they use to cite the names of the prophets, and that among Christians, who do only desire to hear Christ, to the end to shew forth some learning.

58. Neither also are unnecessary, and far fetched proems, or persuasive words of Orators to be followed: neither must they love digressions, or excusions. They do savour an human spirit, spend time, and shut out other things which would more edify.

59. But if there be used any Exordium, pertaining to the present matter, that hath his proper place, either in the declaration of the text or applying it to use.

60. The speech and action ought to be wholly spiritual flowing from the very heart, showing a man much conversant in exercises of piety who also hath before persuaded himself, and truly settled in his conscience, those things which he endeavours to persuade others to: into which finally there is Zeal, Charity, Mildness, Freedom, Humility, whit grove authority.

61. The pronouncing of the speech must be both natural, familiar, clear, and distinct, that it may be fitly understood: as also agreeable unto the matter that it may also move the affections. Gal. 4. 20. I would now be present with you, and change my voice: because I am in doubt of you.

62. Among others here are two voices most to be blamed: the one which is heavy, slow, singing, drousie, in which not only the words in the same distinction, of a comma, are separated with a pause, but even the syllables in the same word, to the great hindrance of the understanding of things.

63. The other voice which doth here most offend is that which is hasty and swift, which overturns the ears with too much celerity so, that there is no distinct perceiving of things.

64. That speech pronunciation and action which would be ridiculous in the senate in places of judgement, in the Court, that is more to bee avoided in a Sermon.

65. The efficacy of the holy Spirit doth more clearly appear in a naked simplicity of words, then in elegance and neatness: hence Paul saith that he was rude in speech. 2 Cor. 11. 6. Yet if any have a certain outward force of speaking, he ought to use it with Genuine simplicity.

66. So much affectation as appears, so much efficacy and authority is lost.

67. The sum is, that nothing is to be admitted which doth not make for the spiritual edification of the people, neither any thing to be omitted whereby we may in a sure way attain to that end.

68. An appendix of the Sermon is Prayer, both before and after.

69. In Prayer going before, those general things ought to be propounded, whereby the end and use of the word and preaching, and our wants, unworthiness, and duty, together with the gracious promises of GOD

may bee so brought to remembrance, that the minds of all may be stirred up humbly to seek, and faithfully to observe the Will of God.

70. In Prayer following after, giving of Thanks is always to be used, and the chief heads of the Sermon should be turned into petitions.

Chapter 36.
Of the Sacraments

Thus much of the manner of application, in the first part of it, namely in the Ministry.

1. The manner of application in the other part of it is in the signs.

2. A sign is a sensible thing which besides that shew it carries immediately to the senses, makes another thing withal come into the mind: and in this sense the consideration of a sign is as large as of a logical argument.

3. Signs are some natural, some by institution.

4. Yet between these two there is so great difference, that they cannot be confounded without foul error.

5. There is also a sign ordinary and perpetual, and another extraordinary and temporary.

6. In respect of the thing signified, it is either of things past, and it is called Remembrance, A sign of remembrance: or of things present, and its called Demonstrativum, a demonstrative sign: of things to come, and it is called Praenunciativum, a foretelling sign; or finally consisting of all these, so as it sets forth things present, past, and to come.

7. In respect of the end and use, it either serves for the understanding, and is called Notificans a notefying sign; or the memory, and is called Commonefacions, as admonishing sign; or for Faith also, and is called Obsignans, a Sealing sign, or lastly for all these together.

8. Hence an holy Sign is either a bare sign, or a seal also.

9. A bare sign is that which only represents: a seal is that which not only represents, but also exhibits by sealing.

10. A seal sealing the Covenant of God is called a Sacrament, Rom. 4. 11.

11. For it is a sign, of remembrance, demonstrating, foretelling, notifying, admonishing, and sealing.

12. A Sacrament therefore of the new Covenant is a Divine institution, whereby by sensible signs, the blessings of the new Covenant are represented, exhibited and applied.

13. Hence such a Sacrament hath the respect of a secondary Divine testimony, whereby that primary testimony which is contained in the Covenant it self, is specially confirmed in respect of us.

14. Hence that special application of the favour and grace of God, which arises from true Faith, is very much confirmed and furthered by the Sacraments.

15. In a Sacrament therefore there is a sensible thing, and a spiritual.

16. The sensible thing is a sign either representing, or applying: the spiritual thing is that which is represented and applied.

17. Yet by the name of a Sacrament, usually and most properly the outward and sensible thing it self is wont to be set forth.

18. The Sacramental sign hath not that spiritual thing to which it is referred either physically inhering or adhering; for so the sign and thing signified should bee together.

19. Neither yet are they bare declaring and representing signs, but communicating the thing it self, testifying, and exhibiting the thing to be more communicated.

20. Hence none can institute such an holy sign, but God only: because no Creature can bestow the thing signified, or make the communication of it certain to us, or finally ad that virtue to such signs, whereby they may be made fit to confirm Faith, and Confidence, or to stir up any spiritual grace in us, more then any other thing.

21. The thing it self which is set apart and separated to such an holy use, is properly called a representing sign, as Bread and Wine in the supper, but the use of these things is called an applying sign; as distributing, receiving, eating, drinking.

22. Hence Sacraments do not properly exist out of their use, that is neither before, nor after they are applied to their use, are they indeed Sacraments.

23. The spiritual thing which is signified by the Sacraments of the new covenant is the new covenant it self, that is, Christ with all those blessings which in him are prepared for the faithful.

24. Yet some Sacraments do more expressly represent a manner or some respect of his Covenant, then others, which do also more set forth some other manner

25. But all have this common, that they seal the whole

Covenant of grace, to the faithful; neither have they this use at that only time whilst they are administered, but to the end of life.

26. The form of a Sacrament is that union which is between the sign, and things signified.

27. This union is not corporal, neither yet is it imaginary, but it is a spiritual relation by virtue whereof the things signified are really communicated to these, who do rightly use the signs.

28. For neither do all those partake the spiritual thing it self, who are made partakers of the signs, neither is there the same manner and means of partaking both.

29. From this Union follows a communication of Praedication, whereby First, the sign is predicated of the thing signified, as when Sanctification of the heart is calling circumcision. 2. The thing signified of the sign, as when circumcision is called the Covenant, and bread the body. 3. The effect of the thing signified is predicated of the sign, as when Baptism is said to regenerate. 4. A property of the sign is predicated of the thing signified, as when breaking which agrees to the Bread is attributed to Christ. 5. A property of the thing signified is attributed to the sign, as when sacramental eating and drinking is called spiritual.

30. The foundation of this relation arifes, First, from the similitude or proportion of the sign to the thing signified: for such a likeness although it do not make a Sacrament, yet it is required afore to those things which do make a Sacrament, and is laid as a foundation to them. Secondly, from the word of institution, which consists of a command and a promise. The command doth impose a duty of using the Creatures to that holy end. The promise doth give us to believe that we shall not so use them in vain. But this word of institution distinctly applied with fit prayers, is called the word of consecration, of blessing, the word of sanctification, and separation. 3. It is perfited (perfected ?)with observation, and the use it self prescribed, of which here is so great force, that for default of it that is not a Sacrament to this or that person, being present in body or receiving, which to others is most effectual.

31. The primary end of a Sacrament is to seal the covenant, and that not on Gods part only, but consequently also on ours, that is, not only the grace of God, and promises are sealed to us, but also our thankfulness and obedience towards God.

32 Therefore mystical signs of holy things cannot be instituted by man, without prejudice and violation of the Sacraments, although they do set forth man's duty only.

33. For although such signs are not properly Sacraments, yet they are signs Sacramental, that is, they partake the nature of Sacraments and so cannot be instituted by man.

34. A secondary end is profession of Faith and love: for there are represented in the use of the Sacraments, both that union which we have with God in Christ, and that communion which we hold with all those who are partakers of the same union, especially with those who are members of the same Church.

Chapter 37.
Of Ecclesiastical Discipline

An adjunct of the Word and Sacraments is Discipline: which in respect of the sum of the matter hath been always one, and so may fitly be handled in this one place.

1. Holy Discipline is a personal application of the Will of God by censures, either for the preventing, or taking away of scandals out of the Church of God.

2. For in the preaching of the Word, the Will of God is propounded and really applied to beget and increase Faith and obedience. In the administration of the Sacraments, the Will of God is also personally applied by the seals, to confirm Faith and obedience. In the exercise of Discipline, the Will of God is personally also applied in the censures for the removing of those vices, which are contrary to Faith and Obedience.

3. Hence it is that Discipline is wont to be joined with the Word and Sacraments by the best Divines, in the notes of the Church, for though it be not a note simply essential and reciprocal (as neither the other two) yet it ought necessarily to be present to the complete estate of a Church.

4. This Discipline is ordained and prescribed by Christ himself. Mat. 16. 19. & 18. 15, 16, 17. And so is plainly of Divine right: neither may it be taken away, diminished, or changed by men at their pleasure.

5. Nay the sins against Christ's, the author, and ordainer, whosoever doth not so much as in him is to establish and promote this Discipline in the Churches of God.

6. The persons about whom it ought to be exercised, are the members of visible instituted Churches,

without any exception. Mat. 18. 15. 1 Cor. 11. And not others: There Vers. 12. For it pertains to them, and only them that have right to partake of the Sacrament.

7. Unto those persons it applies the Will of God, that is, those means of spiritual reformation, such as Christ only hath given to his Churches. 2 Cor. 10, 4. Therefore punishments and vexations to be endured by the body or purse, have no place at all in Ecclesiastical Discipline.

8. It respects sins and scandals in those persons: for it is an wholesome healing plaster of those wounds and diseases to which the sheep of Christ are subject. 1 Cor. 5. 5.

9. It forbids and takes away those offences: because it doth effectually and personally apply the Will of Christ, the impugning and abolishing of them.

10. But because it doth so effectually urge obedience toward Christ, therefore not without singular reason a great part of the Kingdom of Christ, as he doth visibly govern the Church, is placed by the best Divines in this Disciplines.

11. And this is the true reason why the Discipline of Christ is solidly constituted and exercised together with doctrine in so few Churches, because most even of those who would seem to knew Christ, and to hope in him, do refuse to receive the whole Kingdom of Christ, and to yield themselves wholly to him.

12. But as it is a part of the Kingdom of Christ, so also it is by the same reason a part of the Gospel: for it is an holy manner of promoting the Gospel ordained in the Gospel: They therefore who reject Discipline, do neither receive the whole Kingdom of Christ, nor the whole Gospel.

13. But because both every part of the Kingdom of Christ is necessary in its measure, and that chiefly which doth repress sin, effectually, therefore men do not safely enough content themselves, in Churches wanting Discipline, unless that public defect be made up by a private care, and watching one over another.

14. The parts of this Discipline are brotherly correction, and excommunication.

15. For it doth not either only or chiefly consist in the thunderclaps of Excommunications and Anathemais, but chiefly in Christian correction.

16. Neither is the proper end of reproof that there might be then an entrance made to Excommunication (although by accident that sometimes do follow) but that the necessity of Excommunicating if it can be, might be prevented, and the sinner may bee by timely repentance retained in the Church.

17. Correction, increpation or admonition, ought to be used in every sin unto which the medicine of Discipline agrees, yet in a divers manner according to be difference of the sin secret, and known. For in hidden sins, those three degrees are to be observed which Christ hath in order prescribed. Mat. 18. 15. 16. 17. But in public sins such a gradation is not necessary, 1 Tim. 5. 20.

18. These admonitions ought always to be taken out of the word of God, not out of men's decrees: otherwise they will not pierce to the conscience.

19. A plenary excommunication is not to be used, unless contumacy be added to the sin. Mat. 18. 17. For the sinner rightly admonished, of necessity must appear penitent, or obstinate, but the penitent is not to be excommunicated, therefore only he that is obstinate.

20. Yet in the more heinous offences so much patience and delay is neither necessary nor profitable, to expect repentance, and to the discerning of contumacy, as in more usual faults.

21. When the thing it self may suffer delay, it is agreeable to Scripture and reason, that excommunication be first begun by suspension or abstention from the Supper, and such like privileges of the Church, which is wont to be called the lesser excommunication.

22. Yet wee must not stay in this degree, but by this means and in this space repentance is to be urged, and there being no hope of it, we must proceed at length to a complete severing from the Communion of the faithful, which is wont to be called the greater Excommunication.

23. But because an obstinate sinner cannot be separated from the faithful, unless the faithful be separated from him, and this also make for their wholesome shame. 2. Thess. 3. 14. Therefore they who are lawfully excommunicated are to be avoided of all Communicants, not in respect of duties simply moral, or otherwise necessary, but in respect of those parts of conversation which are wont to accompany approbation and inward familiarity.

Os, orare, vale, conviva, men'sa, negatio.
With the secluded, neither confer, nor pray,
Salute, nor feast, nor eat with day by day.

24. From the bond Excommunication none that is not penitent ought to be loosed, neither ought it to be denied to any that is penitent. But it is not a sufficient repentance, if one say it repent me, I will do so no more, and do not otherwise shew true Repentance: but such judgements, of serious repentance ought to appear as the Church is bound to be, satisfied in them: otherwise hypocrisy is nourished, and the Church is mocked, and Christ himself.

25. Yet in some sins a weak repentance (so it appear true) may be admitted them in other sins.

26. The power of this Discipline in respect of the right it self pertains to that Church in common, whereof the offender is a member, for it pertains to her to cast out to whom it belongs to admit at first: and the conservation or cutting off of members concerns the whole body equally: it is therefore to be committed to execution with the consent of the Church (and that not only the Church permitting, but also approving and appointing.)

27. Yet the Elders have the chief parts, in the acting and exercise of it. And that not only in directing the public action, and pronouncing sentence, but also in admonitions foregoing, in which they must make up that which they see was neglected by private persons.

28. The usual censures of the Popes, of pontifical Bishops and their officers, do themselves deserve a grievous censure: for they are profanations of the Name of God, props of an unjust government, and snares to catch other men's money, not spiritual remedies of such sins.

29. Indulgences, Commutations, and human transactions, in those things unto which Christ hath ordained the Discipline of the Church, are wages of the great Whore.

Chapter 38.
Of the administration of the Covenant of grace before the coming of Christ

1. Although the free, and saving Covenant of God hath been only one from the beginning, yet the manner of the application of Christ or of administering this new Covenant, hath not always been one and the same, but divers, according to the ages in which the Church hath been gathered.

2. In this variety here hath c always a progress from the more imperfect, to the more perfect.

3. First therefore the mystery of the Gospel was manifested generally and more darkly, and then more specially and more clearly.

4. This manner of administering is double: one of Christ to be exhibited, and the other of Christ exhibited.

5. For the old and New Testament are reduced to these two primary heads: the old promises Christ to come, the New testifies that he is come.

6. While Christ was to be exhibited, all things were more outward and carnal, afterward more inward and spiritual John 1. 17. The Law was delivered by Moses, grace and truth came by Christ.

7. Yet at that time there was a double consideration of the Church. 1. As an heir, and 2. as it was an infant. Galatians 4. 1. and following: So long as the heir is an infant, he nothing differs from a servant, though he bee Lord of all.

8. As an heir it was free: as an infant it was in a certain manner servile. There

9. As an heir it was spiritual: as an infant carnal, and earthly. Heb. 9. 10. Rom. 9. 7.

10. As an heir it had the spirit of adoption, as an infant the spirit of fear, and bondage. Rom. 8. 15. Ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption.

11. The manner of administration which respects Christ to be exhibited was one before Moses, and another from Moses to Christ.

12. Before Moses the polity of the Church was rude and loose, as being in infancy: there were so many visible Churches as there were Families of godly persons: the Ministry was almost always extraordinary by Prophets: the masters of Families, and first borne had right to administer some holy things, as ordinary Ministers, according to that direction which they received from the Prophets.

13. Yet there were some difference of the dispensation from Adam to Abraham, and from that which was after Abraham, until Moses.

14. From Adam to Abraham, First, Redemption by Christ, and the application of him was promised in general, to be performed by a seed of the Woman, to loose the works of the Devil, that is, sin and death. Gen. 3. 15. Rom. 10. 1 John 3. 8. The seed of the

Woman shall break the Serpents head. The God of peace shall tread Satan under your feet shortly. The Son of God was manifested to dissolve the works of the Devil.

15. 2. Calling was exercised in that distinction which was between the seed of the Woman and the seed of the Devil, between the sons of God and the sons of men. Gen. 6. 2. 3. The way of justification was set forth by expiatory sacrifices offered and accepted for sins. Eph. 5. 2. Christ hath loved us and given himself for us, an offering and sacrifice to God for a sweet smelling savour.

16. 4. Adoption was declared both by the title of sons at that time common to all the faithful, and by the translation of Enoch into the Heavenly inheritance. Gen. 5. 24. Heb. 11. 5.

17. 5. Sanctification was both expressly inculcated by the Prophets and typically shadowed out by oblations and rites of sacrifices. Jud. 14. Rom. 12. 1.

18. 6. Glorification, was publicly sealed both by the example of Enoch, and conversation of Noah with his family from the flood. 1 Pet. 3. 20. 21

19. In this period of time the building and conserving of the Ark in the flood, was an extraordinary Sacrament. Heb. 11. Vers. 7. 1 Pet. 3. 20. & 21. There was no ordinary Sacrament: but that in many sacrifices here was something that had the respect of a Sacrament: for in that those that did sacrifice for the most part were made partakers of their sacrifices in an holy banquet, in an holy place with joy before God. Exod. 18. 12. This did seal to them in some sort that grace of the Covenant which is exhibited in the Sacraments.

20. From the time of Abraham the Church did chiefly consist in his family and posterity.

21. In that period of time all the benefits of the new Covenant were more clearly and distinctly set forth then before.

22. 1. Election was represented in the persons of Isaac and Jacob, beloved before Ishmael and Esau. Roman's 9. 11. 12. 13.

23. 2. Redemption together with the application of it was most excellently exhibited in the person and blessing of Melchisedeck, also in the promise and covenant of blessing to come to all Nations by the seed of Abraham.

24. 3. Calling was exercised by leading forth Abraham out of Ur of the Chaldees to a certain new and heavenly Country, Heb. 11. 8. 9. 10.

25. 4. Justification was illustrated by the express testimony of God, that Faith was imputed to Abraham for righteousness, as the Father and pattern of all that should believe, and by the Sacrament of circumcision, which was a seal of the same righteousness.

26. 5. Adoption was set forth by calling of the Name of God upon Abraham and all the sons of the promise, and by assigning of the inheritance to the sons of the promises begotten of the free Woman, through grace. Galatians4. 26. 28. 31.

27. 6. Sanctification was figured by circumcision which did set forth the taking away and abolishing of the corruption of sin & of the old man, that a new Creature might be settled in its place. Col. 2. 11. Deut. 30. 6.

28. 7. Glorification was showed in the blessing promised, and in the Land of Canaan, which was a type of the Heavenly Country.

29. From the time of Moses unto Christ, all these same were further shadowed, by means both extraordinary, and also ordinary.

30. Redemption and the application hereof was extraordinarily signified. 1. By the deliverance out of Egypt by the Ministry of Moses as a type of Christ. Mat. 2. 15. And by the bringing into the Land of Canaan by the Ministry of Joshua, as of another type of Christ. 2. By the brazen Serpent, by the beholding whereof, men that were like to dye were restored to health. John 3. 14. 12. 32. 3. By the cloud, whereby the Israelites were covered from all the injuries both of their enemies, and of the Heaven. And moreover they had light, together with refreshing of their strength administered by day and by night. 1 Cor. 10. 2. Esay 4. 4. 4. By passing thorough the red Sea, whereby they had a way cast up to the Land of promise, their enemies being overwhelmed and destroyed. 1. Cor. 10. 2. 5. By Mannah from Heaven, and Water out of the Rock, whence they received continual nourishment, as it were out of Gods Hand. 1 Cor. 10. 3. & 4. John 6. 32. 33.

31. Ordinarily Christ and Redemption by him was shadowed out by the high priest, the authors, and sacrifices for sins.

32. Justification was showed in many sacrifices,

washings, and the Sacrament of the Passover.
33. Adoption was showed in the first borne, who were dedicated to God.
34. Sanctification, in all the offerings and gifts, and in those observations which had any shew of cleanliness.
35. Glorification, by the inheritance of the promised Land, and by that communion which they had with God in the most holy place.
36. The Church of Jews instituted by Moses, in respect of the outward gathering together was only one, because all that solemn Communion, which was at that time prescribed, did depend upon one Temple, and there it was to be exercised by public profession and with certain rites.
37. The Synagogues were not complete Churches, because the whole worship of God and the whole holy Communion at that time prescribed could not be exercised in them.
38 Therefore the Church of the Jews was a national Church, and in some respect catholic, or universal, as the believing Proselytes of every Nation under Heaven, were bound to join themselves to that one Church. Acts 2. 5. 6. 8. 9. 10. 11. & 8. 27.
39. The primary Ministers were the Priests, of the family of Aaron, in a continued line of succession, to whom were joined the other Levities. Num. 3. 6. 7. 8. 9. 10.
40. Yet neither Priests nor Levities were admitted to Minister, unless they were first tried, and that as they were able in body, age, and the gifts of the mind.
41. The Discipline of that time that was merely Ecclesiastical, was for a great part ceremonial, yet so as all kind of holy things were to be preserved pure.

Chapter 39.
Of the administration of the Covenant from Christ exhibited to the end of the World

1. THE manner of administration now Christ is exhibited is double, one until the end of the world, and the other in the end it self.
2. From Christ to the end of the world, there is an administration of one manner, and that altogether new: whence also it is called the New Testament.
3. It is of one manner without end or alteration, because it is perfect, so that there is not another to be expected, to which it should give place as to the more perfect.
4. It is the New Testament, in respect of that which was from the time of Moses, and in respect of the promise made to the Fathers: not in respect of the essence, but in respect of the manner, because in them in respect of the manner of administering, there was some representation of the Covenant of works, from which this Testament doth essentially differ; and so seeing there did not appear an integral difference, of the New Covenant from the Old, but in that administration which is most properly called the New Covenant & Testament.
5. But it differs from the former administration, in quality and quantity.
6. That wherein it differs in quality is either clearness, or freedom.
7. Clearness consists in this, first that the doctrine of grace and salvation by Christ and Faith in him, together with those things annexed to it, is more distinct and express, then before it was: Secondly, that it is not declared in types and shadows, but in a most manifest manner.
8. In both these respects, Christ before is said to be propounded before under a valid, but now to be offered with open and unveiled face. 2 Cor. 3. 12. We use great evidence in speaking; neither are we as Moses who put a vail over his face, that the children of Israel could not see to the end of that which now as unprofitable is taken away.
9. Freedom doth consist in this. First, that the government of the Law, or mixing of the covenant of works, which did hold the ancient people-in a certain bondage, is now taken away: whence also the spirit of adoption, although it was never wholly denied to the faithful, yet most properly it is said to be communicated under this New Testament, in which the most perfect state of believers doth most clearly appear, Gal. 4. 5. After the fullness of time came, God sent forth his Son—that we might receive the adoptions of sons, &c. Secondly, it consists in this, that the yoke of the ceremonial Law, as it was an handwriting against some, as it did forbid the use of things in their nature indifferent, as it did command many burdensome observations of them, and as it did vail the truth it self with manifold and carnal ceremonies, is now wholly taken away, Col. 2. 14. 17. Which are a shadow of

things to come, but the body is of Christ.

10. They therefore offend against that liberty which Christ hath obtained for us, who obtrude upon the Christian Churches either Jewish ceremonies, or other of the like nature with them, religious, and mystical. For divine ceremonies are not taken away, that human should succeed in their room; neither is it likely, that Christ would leave such mysteries to the will of men, after his coming, when he permitted no such thing to his people of old, especially seeing he might so easily. in this kind provide for us, if he had judged any religious and mystical ceremonies necessary or profitable for his, besides those very few which he did by name prescribe, or at least shew in certain Tables, to whom he did grant such an authority, which he no where did. Gal. 5. 1. Stand fast therefore in the liberty wherewith Christ hath made you free, and going back again be not entangled with a yoke of bondage.

11. In quantity this administration differs from the former, both intensively and extensively.

12. Intensively, first, in that the application by the spirit is more effectual, and the gifts of the spirit are more perfect, then ordinarily they were under the Old Testament, whence the old administration is comparatively called the Letter, and the new the spirit. 2 Cor. 3. 6. Secondly, in that it beggets a more spiritual life. 2 Cor. 3. 18.

13. Extensively, first in respect of place, because it is not contracted to some one people, as before, but is diffused through the whole world. Secondly, in respect of time, in that it hath no term of duration before the consummation of the whole mystical Church. 2 Corinthians 3. 11. Eph. 4. 13. That which remains, until we all meet unto a perfect man, unto the measure of the full stature of Christ.

14. But because this new administration is so perfect, therefore it is meet also, that the communion of Saints in the Church under the New Testament bee ordained most perfect.

15. Therefore in every Church of the New Testament the whole solemn and ordinary worship of God and all his holy ordinances may and ought to be observed, so that all the members of that Church may ordinarily exercise communion together in them.

16. For it is not now as it was ordained of God in the Church of the Jews that some more solemn parts of Divine worship may be exercised in one place, and other in other places, but one particular Church is ordained, in which all holy offices are to be performed.

17. Hence all Christian Churches, have altogether one and the same right, thane doth no more depend upon another, then another upon it.

18. Hence also it is most convenient that one particular Church do not consist of more members then may meet together into one place to hear the Word of God, celebrate the Sacraments, offer prayers, and exercise Discipline, and perform other duties of Divine polity, as one body.

19. For it is an Aberration not void of all confusion, that in some greater Cities, although there be more believers then that can exercise that Communion together, yet they are not distributed into divers Churches, but do make one so to abound, that the edification of every one cannot be rightly taken care for and furthered.

20. Therefore the Church instituted since Christ exhibited, is not one catholic Church, so as all the faithful throughout the world should be joined together in one and the same outward band among themselves, and should depend upon one and the same visible pastor, or… company of pastors, but there are so many Churches as there are companies, or particular Congregations, of those that posses the Faith, who are joined together by a special band for the constant exercise of the communion of Saints.

21. For although the mystical Church, as it is in its members, is no other way distributed then into the adjuncts, and subjects, in which respect we call the Church of Belgian, of Brittany, of France, as we call the Sea according to the shores which it was heth to, the Belgick, British, French Sea, although it be one and the same Sea: yet the instituted Churches, are divers most special Species, or Individuals, partaking of the same common nature, as divers fountains, divers School, divers Families: although many or all peradventure might be called one Church in respect of some one affection which they have in common, as many Families of some noble stock, are often set forth by the name of one Family, as the Family of the House of Nassou, &c.

22. Neither is this Church that is instituted by God properly national, provincial, or Dioecesan, which

forms were brought in by men from the pattern of civil government, especially the Romane: but it is Parochial, or of one congregation, the members where of are combined among themselves, and do ordinarily meet into one place to the public exercise of religion.

23. For such a company, and not larger, is properly signified by the word Church, neither hath it a larger signification in the New Testament when it is referred to any visible and designed company, neither also among profane authors who are the more ancient.

24. Hence divers fixed Congregations, of the same Country, and Province are always called Churches in the plural number not one Church, even in Judaea, which was all before one national Church. 1 Thess. 2. 14. Acts 14. 23. & 15. 41. Roman's 16. 4. 5. 16. 1 Cor. 16. 1. 19. 2 Cor. 8. 1. 18. 19. Gal. 1. 2. 12.

25. Also those particular Churches which are reckoned up in the New Testament were wont to mere together E into one Acts 2. 46. & 5. 12. & 14. 27. & 15. 25. & 21. 22. 1 Cor. 5. 4. & 14 23. 26. & 11. 17. 23.

26. Neither is there any thing read in all the New Testament of the institution of any larger Church upon which lesser congregations should depend, neither is there any worship or holy ordinance prescribed which is not to be observed in every Congregation, neither is there any ordinary Minister made, who is not given to some one such company.

27. Yet particular Churches, as their Communion doth require, the light of nature and equity of rules and examples of Scripture do teach, may and of ten times also ought to enter into a mutual confederacy and fellowship among themselves in Classes, and Synods, that they may use their common consent & mutual help as much as fitly may be, in those things especially, which are of greater moment; but that combination doth neither constitute a new form of a Church, neither ought it to take away, or diminish any way, that liberty and power which Christ hath left to his Churches, for the directing and fathering whereof it only serves.

28. The ordinary Ministers do follow the form of the Church instituted; and are not Ecumenical, National, Provincial, or Diocesan Bishops, but Elders of one Congregation, who in the same sense are also called Bishops in the Scriptures.

29. Those transcendent members of the Hierarchy were merely human Creatures brought into the Church without any Divine precept or example: They cannot fulfil the office of a Pastor in so many Congregations. They rob the Churches of their liberty, whilst they exercise as it were, a regal, or rather tyrannical dominion over the Churches themselves, and their Pastors, they have brought in with them the Roman Antichrist himself, as the head, and Chancellors, Suffragans, Arch-deacons, Officials and the like props of the Hierarchy, as the tail of the same sort, (whose very names are Apocryphal, and altogether unknown to the first Churches) to the utter oppressing of the Churches of GOD.

30. The right of calling an ordinary Minister is in the Church it self to whom he must serve. Acts 14. 23.

31. Yet here they need the direction and help of the Elders, both of the same Church, and very often also of the neighbour Churches.

32. The essence of the calling is in election of the Church, and acceptation of the elected.

33. An antecedent adjunct of it is, examination, or trial.

34. A consequent, and consummating adjunct is ordination, which is nothing else then a certain solemn entrance of the Minister already elected, into the free execution of his function: whence it comes to pass that , ordaining by election, and Imposition of hands do often signify the same thing among the ancients.

35. The Episcopal ordination of a Minister without title, that is, without a Church to which and in which he should be ordained, is as ridiculous as if any should be fainted to be a husband without a wife.

36. A Minister so called to some one Church, can neither forsake it at his own will, or be cast out from it without just cause: neither can another undertake the like care of the Church, or neglect that which he hath undertaken, by voluntary non-residency, without sacrilegious breaking of his covenant.

37. Ordinary Ministers are either Pastors and Teachers, or ruling Elders, to whom are joined those that take care of the poor, that is Deacons, Deaconesses or Widows.

38. By these offices Christ hath sufficiently provided for all the necessities of the members of the Church, namely that they may be chiefly instructed in the knowledge of the truth by Teachers, stirred up chiefly to the practise of piety by Pastors, preserved in that

course of life, and called back to repentance for sins, by them and the Rulers, and be helped against poverty by Deacons.

Chapter 40.
Of Baptism and the Supper of the Lord

1. After the nature of the New Testament, the Sacraments of the same do follow, for they are for number few, to be obtained, and observed easy, and in their signification must perspicuous.

2. They were sanctified and instituted by Christ himself: for although the one Sacrament was first used by John Baptist, yet in that very thing he was the forerunner of Christ, that he might shew, what Christ himself afterward would allow and institute, neither had it the respect of an ordinary institution by the Ministry of John, but by the institution of Christ himself.

3. These Sacraments are Baptism, and the Supper of the Lord, for neither were there either other Sacraments or Sacramental signs delivered to the Church by Christ or his Apostles: neither can there other be appointed by men in the Church.

4. In respect of Gods Institution, there lieth greatest necessity upon the faithful to use these Sacraments, diligently, and religiously, yet they are not so absolutely necessary to salvation, that the absence, or mere privation of them doth bring a privation of this institution: neither ought they in that respect, to be celebrated either of those that are not lawful Ministers, or out of a Church assembly.

5. Baptism is the Sacrament of Initiation or Regeneration.

6. For although it doth seal the whole covenant of grace together to the faithful, yet by a special approbation it doth represent, and confirm our very in-grafting into Christ. Rom. 6. 3. We are baptised into Christ Jesus, and Verse 5. Being planted together with him. And 1 Cor. 12. 13. We are baptised into one body.

7. But because upon our first in-grafting into Christ by Faith, there doth immediately follow a relation of our Justification and Adoption: therefore Baptism as the Sacrament of the in-grafting itself, is unto remission of sins. Marc. 1. 3. And it is also a representation of adoption, whilst that by it we are confecrated to the Father Son, and holy Spirit, and their names are called upon the baptised.

8. Because also holiness is always derived from Christ into whom we are in-grafred, unto all the faithful, therefore Baptism also is the seal of our sanctification. Tit. 3. 5. He hath saved us by the laver of regeneration, and the renewing of the holy Spirit. Rom. 6. 4. 5, 6.

9. And because Glorification cannot be separated from true holiness, therefore it is withal the seal also of eternal glory. Tit. 3. 7. That we might be made heirs, according to the hope of eternal life. Roman's 6. 8. If we be dead with Christ, wee believe that wee shall also live together with him.

10. But because those benefits are sealed according to the measure of initiation in Baptism, hence, First, Baptism is but once to be administred, because there is but one beginning of spiritual life by regeneration, as there is but one beginning of natural life by generation.

11. Hence also, Secondly, Baptism ought to be administred to all those to whom the covenant of grace pertains, because it is the first sealing of the covenant it self now first begun.

12. But that the infants of the faithful are not to be forbidden this Sacrament, it appearth. 1. Because if they be partakers of any grace, it is by virtue of the covenant of grace, and so both the covenant, and the first seal of the covenant also doth pertain to them. 2. In that the covenant in which the faithful are now contained, is the same with that covenant which was made with Abraham. Rom. 4. 11. Gal. 3. 7, 8, 9. But that did expressly extend unto Infants. 3. This covenant which is now administred to the faithful, doth bring more large and full consolation to them, then of old it could before the coming of Christ. But if it should pertain only to them, and not to their Infants, then the grace of God and their consolation should be more narrow, and contracted after Christ is exhibited then before it was. 4. Because Baptism succeeded in the place of circumcision. Col. 2. 11. 12. And so doth pertain as well to the children of believers as circumcision itself. 5. Because in the very beginning of regeneration, whereof Baptism is a seal, man is merely passive; whence also there is no outward action required of a man either to be circumcised or baptised, as in other Sacraments, but only a passive receiving: therefore Infants, are as capable of this Sacrament in respect of the chief use of it, as these of age are.

13. Faith and repentance do no more make the covenant of God now then in the time of Abraham

(who was the Father of the faithful) therefore the want of those acts ought no more to hinder Baptism from Infants now, then it did forbid circumcision then.

14. The sign in this Sacrament is water, not simply, but as it purgeth the unclean, either by dipping or sprinkling.

15. But therefore water was chosen, because there is nothing in use that doth more fitly represent that spiritual washing, which is performed by the blood or dead of Christ, neither is the sprinkling or application of the blood of Christ, so fitly expressed by any thing, seeing that now since the death of Christ, there ought to be no use of natural blood in holy things.

16. The supper of the Lord is the Sacrament of the nourishing and growth of the faithful in Christ.

17. Hence it ought oftentimes to be administred to the same person.

18. Hence also the supper is only to be administred to those, who are visibly capable of nourishment and growth in the Church: and so not to Infants, but only to those of age.

19. But because most full and perfect nourishment is sealed in Christ, therefore here is used not some one and simple sign of nourishing, but of a double kind, as the nourishment of the body doth require, namely Bread and Wine.

20. They therefore who take away one of these signs from the faithful in the administration of the supper, do detract from the wisdom of God, make lame the institution of Christ, and grievously lessen or take away the consolation of the faithful.

21. But bread and wine are therefore used, because except the eating of flesh (which hath no place in holy things now the sacrifice of Christ is finished) and the drinking of blood, from which not only religion, but man's nature adhors: there is nothing doth more conveniently express that nearst union which by degrees wee enjoy with Christ, which is founded in the sacrificing of his body and shedding of his blood.

22. To faigne any transubstantiation, or consubstantiation in this Sacrament more, then in Baptism, is a certain blind and stupid superstition.

23. For it is not required to spiritual nourishment in this Sacrament, that the bread and wine be changed into the body and blood of Christ, nor that Christ be corporally present with them, but only that they be changed relatively in respect of application and use, and that Christ be spiritually present with them who receive in Faith.

24. This transubstantiation, and consubstantiation is against the nature of a Sacrament in general, against the analogy of our other Sacrament, or Baptism, against the most usual phrases in the Old Testament against the human nature of Christ against his state of Glorification, and against the revealed will of God, which saith that Christ shall remain in Heaven until the day of judgement.

25. As touching the words of Institution, This is my body, they are necessarily to be understood, as other sacramental phrases, which every where we meet with in the holy Scriptures, of which we have God himself a clear interpreter, Gen. 17. 10, 11. This is Covenant. That it may be a sign of the Covenant between me and you.

26. As touching the manner of opening the words of this phrase according to art, learned men do differ among themselves. Most of our interpreters would have a trope in the words, that is, a metaphor or a metonymy.

27. The Lutherans contend that here is no trope to be found, but only an unusual predication.

28. There are not a few, and those new Interpreters, who deny, that there is either any proper trope, or unusual predication, but they make it an improper and mystical predication.

29. But no sufficient reason is brought why we may deny that there is a trope in the words: which may be thus demonstrated. If it be an improper or unusual predication as they would have it, this unusual or improper way ought to be showed in some word: which if it be done, then of necessity it is that that word be some way translated from his natural signification and use: if that be so, the word takes the nature and definition of a trope.

30. But the trope is neither in the Article going before, nor in the proper Copula, as in the word is; but in that which follows, that is, in the word body, for body is put for a sign of the body, not that a true and proper body is excluded out of that sentence, but rather included, by a relation, which the sign hath to the thing signified.

31. But there is not only one trope, but threefold in this word, the first is a metaphor, whereby one thing like is put for another unto which a metonymie of the adjunct adheres and is mingled. For the bread is not only like

the body of Christ, but also by Gods institution it is made an adjunct of it: the second is a Synechdoche of the part for the whole, whereby the body of Christ is put for whole Christ; the third is a metonymy of the subject for the adjuncts, in that Christ is put for all those benefits also which are derived from Christ to us. In the other part of the Wine, there are other tropes sufficiently manifested.

Chapter 41.
To the end of the World

1. Thus far of the administration which is before the end of the World: in the end itself that application shall be perfected, which is only begun in this life.
2. Then the end of calling shall be present to all the called: for we are called to the eternal glory of God. 1 Pet. 5. 10. Wherein also the end of Faith is said to be contained, that is, the salvation of souls. 1 Pet. 1. 9.
3. Then that declaration of Justification and Redemption, which is by the effects, shall be complete, in respect whereof the faithful are said in this life, to expect Redemption. Luke. 21. 18. Rom. 8. 23. Eph. 1. 14.
4. Then all the adopted shall enter into the possession itself of the inheritance, in which sense the faithful are said in this life to expect their adoption. Rom. 8. 23.
5. Then the Image of God shall be perfected in all the Saints. Eph. 5. 27. That he might present it to himself glorious, not having spot, or wrinkle, or any such thing, but that it might be holy and unblameable.
6. Finally then the glory and blessedness hoped for, shall shine in all kind of fullness, not only in the soul, but also in the very body. Philippians 3. 21. He shall transfigure out mean body, that it may be made conformable to his glorious body.
7. But because the state of the Church at that time shall be a state of perfection, and not of edification, therefore the Ministry, Sacraments, and Discipline, together with the instituted Churches themselves shall cease, and the mystical Church shall remain in immediate communion with God.
8. Hence also this end of the World ought with desire to be expected of all the faithful. Phil. 3. 20. Tit. 2. 13. We expect a Saviour, Jesus Christ. Expecting that blessed hope, and that glorious coming of the glory of the great God and our Saviour.
9. The perfection of this final administration doth require the coming and personal presence of Christ himself. Acts 10. 42.
10. The second coming of Christ in this shall be like the first, that it shall be real, visible and apparent. Acts 1. 11. But in this unlike, that it shall be. 1. With greatest glory and power. Mat. 24. 30. Tit. 2. 13. 2. It shall be with greatest terror in respect of the ungodly, and with greatest joy of all the godly. 2 Thess. 1. 7, 8, 9, 10.
11. Hence there are two Acts, that serve for the last discerning between the godly and ungodly; Resurrection and the last judgement, 2 Cor. 5. 10.
12. Resurrection is of that which fell: but because man fell from life, by the separation of the soul from the body, therefore that he may rise again, it is necessary that the same soul be again reunited to the same body, that by the restored union of both, the same man may exist.
13. That such a Resurrection is possible to God it appears: because such a reparation of man doth not exceed that power which was manifested in his first Creation. Phil. 3. 21. According to that effectual power whereby he is able to subdue all things to himself.
14. But that this Resurrection shall actually be, it cannot bee certainly demonstrated by any natural reason, neither, A priori, nor A posteriori, but it is properly of faith.
15. Neither the nature of the soul, nor of the body, can be the cause of Resurrection: for the forming again and raising up of the body, out of the dust, is against the wonted course of nature, which when it is perfectly destroyed, is not wont to be repaired by nature: and the inseparable union of the soul with the body by which man is made immortal, is above the strength of nature.
16. Therefore the raising up of the dead doth properly agree to Christ God-man: the principle of it is the Divine omnipotency of Christ, whereby it may easily be accomplished, even in an Instant.
17. The Ministry of the Angels, shall not be properly to raise the dead, but together the parts to be raised, and to gather them together being raised.
18. But although all shall be raised by Christ, yet not in one and the same way: for the Resurrection of the faithful is unto Life, and it is accomplished by virtue of that union, which they have with Christ, as with their Life. Col. 3. 4. 1. Thess. 4. 14. And by the operation of his quickning spirit which dwells in them. Rom. 8.

11. He shall also quicken your mortal bodies, by his spirit dwelling in you: but the Resurrection of others, is by that power of Christ, whereby he excecuteth his revenging Justice.
19 Therefore the Resurrection of the faithful is from the Life of Christ, as from a beginning, unto their life, as the fruit and effect: and therefore it is called the Resurrection of life: and the raising up of others is from the sentence of death and condemnation, to death and condemnation it self, and therefore it is called, the resurrection of condemnation. John 5. 28, 29.
20. The last judgement is exercised by Christ as by a King: for the power of Judging is part of the office of a King.
21. In respect of the faithful it comes from grace, and is an office of the Kingdom of grace, essential to Christ the Mediator: but in respect of unbelievers, it is an office of power only and dominion, granted of the Father, belonging to some perfection of mediation, but not essential to it.
22. Hence the sins of the faithful shall not come into judgement: for seeing that in this life they are covered and taken away by the sentence of Justification, and that last judgement shall be a confirmation and manifestation of that sentence, it would not be mere, that at that time they should again be brought to light.
23. The place of this judgement shall bee in the Ayre. 1 Thess. 4. 17.
24. The day and year of it is not revealed in Scripture, and so may not be set down by men.
25. The sentence presently to be fulfilled, shall be given, of eternal life or death, according to works foregoing.
26. But the sentence of life, in respect of the elect, shall be given, according to their works, not as meritorious causes, but as effects testifying of true causes.
27. But the sentence of death in respect of the reprobate, shall be given according to their works, as the true causes.
28. Christ God-man is the Judge, as it were delegated: yet in respect of that Divine authority and power which he hath, and upon which depends the strength of the sentence, here is the principal Judge.
29. The faithful also shall judge with Christ, assisting; not consulting, but approving, as well in their judgment and will, as by comparison of their life and works.
30. Judgement shall be given not only of wicked men, but also of evil Angels. Therefore the raising up, and judging of wicked men to be done by Christ, doth no more argue the universal redemption of such men, then of the Devils.
31. The fire that is appointed to purge and renew the World, shall not go before the judgement, but shall follow.
32. Purgatory is no more necessary before the day of judgement then after: seeing there shall be none afterward, by the confession of the Papists themselves, neither is there any now before.
33. The elements shall not be taken away, but changed.
34. Christ also after the day of judgement shall remain King and Mediator for ever.

THE SECOND BOOK OF SACRED THEOLOGY.

Chapter 1
Of Observance in General

Thus much of the first part of Theology, or of Faith in God: the other part follows, which is Observance toward God.
1. Observance is that whereby the Will of God is performed with subjection to his glory.
2. It respects the Will of God as a pattern, and a rule, as appears by the those words of Christ, wherein also he describes our obedience; let thy Will be done as in Heaven, so also in Earth; and did also explain his own obedience, Mat. 26. 29. Not as I will, but as thou wilt, and Verse 42. Let thy will be done, so Psalm. 40, 9. I delight to do thy will, O my God: and thy Law is written in my bowels.
3. But it respects the Will of God not as it is secret, and powerfully effectual, or ordaining: for so even all other Creatures and ungodly men, and the very Devils also themselves do perform the Will of God, with that obediential virtue which is common to all Creatures: but it respects that Will of God which prescribes our duty to us. Deut. 29. 29. Things that are revealed, are revealed, that wee may do them.

4. It respects that will with subjection. Rom. 8. 7. Because it applies our will to fulfil the Will of God, as it commands us any thing according to his authority. Rom. 8. 7. It is not subject to the Law of God.

5. Hence it is called obedience: because it makes the will ready to commit the command of God to execution, being heard, and in some measure perceived.

6. Hence also it hath in it self some respect of Service toward God; whence it comes to pass, that to obey God, and to serve him, sound one and the some thing. Luke. 1. 74. Rom. 6. 16. And to serve God is altogether the same with serving of obedience and righteousness. There Verse 16. 18. 22. Because that to do the Will of God with subjection, is to serve God. Eph. 6. 6. 7. As servants of Christ, doing the Will of the Lord from the heart, with good will doing service, as to the Lord.

7. For our obedience toward God, although in respect of readiness of mind it ought to be the obedience of sons: yet in respect of that strict obligation to subjection, it is the obedience of servants.

8. From this subjection to the Will of God, there doth necessarily follow a conformity betwixt the Will of God and ours. Rev. 2. 6. This thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. And a certain express resemblance of that Divine perfection which God hath revealed and propounded to be imitated by us. 2 Pet. 1. 4. That we might be made partakers of the Divine nature, for he that doth truth, his works are said to be done according to God. John. 3. 2.

9. Hence the same obedience which is called obedience, because it respects the Will of God with subjection; and righteousness, because it performs that subjection which is due; is also called holiness because it respects the same will with conformity and pure likeness. 1 Pet. 1. 14. 15. As obedient children— as he that hath called you is holy, be ye also holy in all manner conversation.

10. Obedience looks to the glory of God. 1 Cor. 10. 31. Do all to the glory of God: as it doth acknowledge his chief authority and power in commanding. 1 Cor. 6. 20. Ye are bought with a price: therefore glorify God, &c. And also as it hath in part relation to, and doth represent the perfection of God. 1. Pet. 2. 9. That ye may set forth his virtues, in the manifestation of which things consists that glory which may be given to him of us.

11. Also in this subjection there is a respect of fear, as the Authority and Power of God is acknowledged: whence also the fear of the Lord is in Scripture often that for whole obedience. Psalm 34. 12. I will teach you the fear of the Lord.

12. It is therefore said to be toward God, both as God is the Rule of it, and as he is the Object of it, and also as he is the End.

13. The principal efficient cause of it by way of an inward and inherent principle, is mediately Faith, and immediately sanctifying Grace.

14. For Faith doth both prepare a way for us to God. Heb. 10. 22. Let us draw nigh by assurance of Faith, and Power to go to him. 2 Cor. 1. 24. By Faith ye stand, whence obedience is called the obedience of faith. Rom. 1. 5. And the faithful are called the children of obedience, 1 Pet. 1. 14.

15. Now Faith doth bring forth obedience in a threefold respect.

1. As it doth apprehend Christ who is the Fountain of Life, and the Spring of all power to do well, and

2. As it receives and rests in those arguments, which God hath propounded to us in Scripture to persuade obedience, namely by promises and threatenings.

3. As it hath power to obtain all grace, and so that grace whereby obedience is performed.

16. But sanctifying grace is that very power whereby we are lifted up, to apply our will to the will of God. Whence also new obedience is always included and understood, in Scripture, when there is mention made of the new man, and the new creature. Eph. 4. 24. Gal. 6. 15.

17. For nothing can be performed by man, since sin is entered, acceptable to God, as it comes from him, or as a work of spiritual life: unless, it be performed in Christ by Faith and the grace of sanctification. John 15. 4, 5. Without me ye can do nothing.

18. Yet these duties are not therefore to be omitted by a man that doth not yet believe; because they are in themselves good, they hinder the increase of sin and punishments of sinners, nay they are often recompensed with divers benefits from God, although by force of any determined Law, but by a certain abundant and secret kindness of him.

19. The adjuvant cause by moving is. 1. The dignity and majesty of God in it self to be observed. Deut. 31. 3. Ascribe ye greatness to our God. Psal. 29. 2. Give

unto the Lord the glory of his name. 2. The kindness of God toward us, in which respect we owe to him whatsoever is in us. 1 Cor. 6. 20. Know ye not that ye are not your own—which are Gods. Rom. 12. By the mercy of God, whence also it is, that our obedience is nothing else then thankfulness due to God, and it is rightly explained by Divines under that name. 3. The authority of God commanding, which hath universal and full dominion over us, James 4. 22. There is one Law-giver who can save and destroy. 4. The equity and profit of the things commanded, which do both agree with greatest reason, Rom. 2. 15. Their conscience together bearing witness, and also pertain to our perfection and blessedness. Deut. 32. 47. It is your Life. 5. The reward and promises by which obedience is persuaded. 2 Cor. 7. 1. Seeing we have these promises, let us purge our selves, &c. 6. The misery which they that do otherwise do incurre, Deut. 28. 16. Heb. 12. 26. Cursed shalt thou be. For our God is a consuming fire.

20. The matter of obedience is that very thing which is commanded by God, and so is summarily contained in the Decalogue: for otherwise the Law of God should not be perfect.

21. Therefore the Law of God although in respect of the faithful it he as it were abrogated, both in respect of the power of justifying which it bad in the state of integrity, and in respect of the condemning power which it had in the state of sin: yet it hath force and vigour, in respect of power to direct, and some power also it doth retain of condemning, because it reproves, and condemns sin in the faithful themselves, although it cannot wholly condemn the faithful themselves, who are not under the Law, but under Grace.

22. The form of obedience is our conformity to the Will of God, therefore revealed, that it may be fulfilled by us Mich. 6. 8. He hath seen O man, what is good.

23. For neither is the secret Will of God, the rule of our obedience, nor all his revealed will, for Ieroboam sinned in taking the Kingdom of Israel, although the Prophet told him that God did in some sort will it. 1 Kings 11. 31. with 2 Chron. 13. 5, 6, 7. But that revealed will, which prescribeth our duty is therefore revealed that it may be fulfilled by us.

24. But this Will of God in this very respect, is said to be good, perfect and acceptable to God. Rom. 12. 2. Good, because it contains in it self all respect of that which is honest: perfect, because there is nothing to be sought further for the instruction of life: acceptable to God, because obedience performed to this will, is approved and crownd of GOD.

25. The knowledge of this will is necessary to true obedience. Prov. 4. 13. Take hold of instruction, and let her not go: keep her, for shee is thy life, and Verse 19. The way of the wicked is darkenesse, they know not at what they stumble.

Therefore the disire of knowing this will of God is commanded to us, together with obedience it self. Prov. 5. 1. 2. Attend to wisdom, incline thine eare to understanding: whereof a great part also is, when it respects practise, as on the contrary, all ignorance of those things which we are bound to know and do, is sin. 2 Thess. 1. 8. Rendring vengeance to those that know not God, and obey not the Gospel of our Lord Jesus Christ.

26. With knowledge of the will of God in this life, there ought to be joined a trembling and fear to transgresse it. Pro. 8. 12. 13. & 14. 16. I wisdom, have with me the fear of the Lord. The wise man fearth and departh for evil. Chiefly indeed in respect of offence: but also in respect of the anger and punishment most of all as it separates from God. Neither ought such fear to be called servile, when it respects not punishment only.

27. The chief end is Gods glory; for we tend unto him by obedience, upon whom we lean by Faith: otherwise obedience should not flow from Faith. Seeing also that Faith is our life, as it doth joyne us to God in Christ, it is necessary that the actions of the same Faith, which are contained in the obedience, should bee carried also to God, that is, to his Glory.

28. The less principal end is our own salvation and blessedness. Rom. 6. 22. Being made servants to God, ye have your fruit in holiness, and the end eternal life. Heb. 1. 2. 2. For the joy that was set before him he endured the Crosse.

29. For although that obedience which performed only for fear of punishment or expectation of reward, is rightly called mercenary: yet that any should be secondarily stirred up to do his duty, by looking on the reward, or for fear of punishment also, this is not strange from the Sons of God, neither doth it in any part weaken their solid obedience.

30. But our obedience is not the principal or meritorious cause of life eternal. For we do both receive the priviledge of this life, and also the life it self, by grace, and the gift of God for Christ's sake apprehended by Faith. Rom. 6. 23. The gift of God is eternal Life in Jesus Christ our Lord. But our obedience is in a certain manner, the Ministring, helping and furthering cause toward the possession of this life, the right where of we had before; in which respect it is called the waywherein we walke to Heaven. Eph. 2. 10.
31. But it furthers our life, both in its own nature; because it is some degree of the life, it self alway es tending to perfection: and also by virtue of the promise of God who hath promised life eternal to those that walke in his precepts. Galatians 6. 8. He that sowes to the spirit, of the spirit shall reape life eternal.
32. For although all our obedience whilst wee live here is imperfect and defiled with some mixture of sin. Gala. 5. 17. the flesh lusteth against the spirit; yet in Christ it is so acceptable to God, that it is crownd with the greatest reward.
33. Therefore the promises made to the obedience of the faithful, are not legall, but evangelicall, although by some they are called mixt. Mat. 5. 3.
34. The manner of obedience is in subjection or humility largely taken, whereby the creature doth submit himself to God, to receive and execute his commands: unto which there ought always to be joined. 1. Sincerity, whereby all mixture of a strange intention and affection is removed, so that the whole man is applied to this duty. 1 Thess. 5. 23. 1 Cor. 6. 20. And 2. Zeale, that is, the highest degree of a pure affection. Gal 4. 18. It is a good thing to love servently, in a good thing always.
35. The chief subject of obedience as also of lively Faith is the will. Phil. 2. 13. It is God that works in you both to will, and to do.
36. But because the sincerity of the will approving doth most appear in readiness, alacrity or cheerfulness of mind, therefore that cheerfulness doth most of all pertain to the very essence of obedience. 2 Cor. 9. 7. Deut.28. 47. God loves a cheerful giver: because thou didst not serve thy God in joy and cheerfulness of heart. So as often it is pleasing and acceptable to God, although the work it self that is propounded, be not performed. 2 Cor. 8. 12. For if there be first a ready mind, one is accepted according to that he hath.
37. And because the zeal of the will doth chiefly consist in love and hatred, therefore also there is necessarily required to obedience acceptable to God, a love of the good, and hatred of evil. Ps. 45. 8. Thou hast loved righteousness, and hated iniquity.
38. The effect and fruit is not only a declaration, but also a confirmation of Faith and Hope. 2 Tim. 1. 19. Keeping Faith and a good conscience, which being put away, some have made Shipwrack of Faith.
39. An adjunct that accompanies it is a conscience quiet, joyful and glorying. Heb. 13. 18. 2 Cor. 1. 12. 1 John 3. 19. 21. For we trust that we have a good conscience, desiring to behave our selves well in all things. 1. Our glorying is this, the testimony of our conscience, by this we shall assure our hearts.

Chapter 2.
Of Virtue

1. There be two parts of obedience. Virtue, and the action of Virtue. 2. Pet. 1. 5. Ad to your Faith Virtue, &c. For if these things be with you and abound, they will make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
2. This distribution is of the whole into members for these two are in their own nature joined together, and do make one and the same obedience.
3. Hence both virtues and their actions are set forth by the same name, and are explained also by the same definition, because they are altogether of the same nature: even as arguments of Logic, are of the same name and nature, whether they be considered alone and by themselves, or in Axioms, and Syllogisms.
4. Virtue is an habit whereby the will is inclined to do well.
5. It is called an habit, not as it is distinguished from disposition, and signifies a confirmed and perfect constitution of mind: for such a degree of virtue is scarce granted to men, while they live here: but generally, as it contains both a perfect and also imperfect degree of Virtue, and state of the mind.
6. But it is called an habit, not only because it is had, but also because it makes the subject which it is in to have it self in a certain manner, that is, it determines the faculty to good, which otherwise is not determined, in which sense this word is found, Heb. 5. 14. Who by reason of habit, have their senses exercised to discern good and evil.

7. It is in the will.
First, because the will is the proper subject of the Theology as it is the proper principle of life, and of moral and spiritual actions.
2. Because the will is that faculty which is properly carried unto good that is honest, Rom. 7. 19. 21.
3. Because virtue is an habit that is or elective, the proper, and immediate operation whereof is voluntary election.
4. Because the will doth commend the other faculties, and so Virtue doth most agree to it, that all may be directed aright.
5. Because the will is neither by it self, nor by reason sufficiently determined to good actions, and so it hath need of its own and internal disposition to work aright.
6. Because the other faculties may he compelled, and by consequence one may whether he will or no lose virtue, if it should have the proper and fixed seat, in them.
7. Because that praise is most properly due to the actions of the will, and to the operations of the other faculties, so far forth as they flow from and depend upon the will; but that it is proper to virtue to be praise-worthy, not only the Philosophers teach, but also the Apostle, Philippians 4. 8. If there be any virtue, if any praise.
8. Because neither the understanding can be the subject of virtue, because intellectual habits, although they bee most perfect, yet they do not make a man good, nor any sensitive appetite, because true virtue is found in Angels, and the souls being separated from bodies, which are void of this appetite: yet there are often in the sensitive faculties some dispositions, which cause that the will commanding aright is more easily obeyed, and in that respect they have a certain resemblance of Virtue.
8. Virtue is said to incline to God. First, that it may be distinguished from a vitious habit whereby men are inclined to evil. Rev. 7. 17. 20. 23. 2. That it may be distinguished also from those perfections of the mind, which indeed do bring light, whereby the will may direct it self as well doing, but not incline it to do right.
9. Hence, First, true and solid virtues, do always make him good in whom they are: not that the very dispositions that do inhere in us, are the grace making us first accepted with God, as the Schoolemen speak, for that pertains to Faith; but because they are reciprocated with a good man, and goodness is derived from them into our actions.
10. Hence also none can use virtue amiss, as being the principle of action; when notwithstanding men may, and are wont to abuse any habit of the mind.
11. Therefore those virtues which are wont to be called intellectual, have not an exact respect of virtue.
12. Moreover virtue is said to incline not only to good, but also to well doing: because the manner of action doth chiefly flow from virtue.
13. But as the rule of well-doing, so also the rule of virtue is the revealed will of God, which only hath the force of a certain rule in those things which pertains to the direction of life.
14. That is a Lesbian rule of virtue which Aristotle, puts to be the judgement of prudent men: for there are never such wise men, to whose judgement wee may always stand: neither if there were, they could not bee always known or consulted with by those who exercise themselves in Virtue.
15. That which is said to be right reason, if absolute rectitude be looked after, it is not else-where to be sought for then where it is, that is, in the Scriptures: neither doth it differ from the will of God revealed for the direction of our life. Psal. 119. 66. Teach me the excellency of reason and knowledge: for I believe thy precepts. But if those imperfect notions concerning that which is honest, and dishonest, be understood, which are found in the mind of man after the fall: seeing they are imperfect and very obscure, they cannot exactly inform virtue; neither indeed do they differ any thing from the written Law of God, but in imperfection and obscurity only.
16. Therefore there can be no other discipline of virtue then Divinity, which delivers the whole Will of God revealed, for the directing of our reason, will, and life.
17. They that think otherwise, do bring no reasons, which may move an understanding and sound man. They say the end of Divinity is the good of grace: but the end of Ethics is a moral or civil good. As if no moral or civil good were in any respect, a good of grace and spiritual. As if the proper good, blessedness, or end of man, were manifold, or as if that should be a virtue of a man, which doth not lead a man to his end, and chief good. They say that Divinity is exercised

about the inward affections of men; but Ethics about the outward manners. As if either Ethics (which they define a prudence to govern the will and appetite) did not respect the inward affection: or that Divinity did not teach as well outward, as inward obedience.

They would have it that Ethickes are concluded in the bounds of this life, but that Divinity extends to a future. As if a blessed life were not one; or that of one and the same life, there were one rule, as it is present, and another as it is to come. They say the subject of Ethickes is a man, approved, good and honest: but the subject of Divinity is a godly and religious man; when notwithstanding the Apostle doth expressly teach that Divinity instructs us to live not only piously and religiously, but also temperatly, and justly, that is, approvedly and honestly, Tit. 2. 12. Ad to these, that the most eager defenders of the contrary opinion, do acknowledge and contend, that moral virtues are the image of God in man, and so a degree of Theoogical virtue; and that moral virtue compared to spiritual is as warmth to heat, and the morning-light to the noon-light. As therefore warmth and heat, morning, and noon-light are taught in the same act: so also virtue moral and spiritual.

18. Therefore that judgement, and wish of that greatest master of arts, Peter Ramus, was no less pious then prudent:

If I should wish for that which I would obtain, I had rather that this learning of philosophy were delivered to children out of the Gospel, by some Divine that is learned, and of approved manners, then out of Aristotle by a Philosopher. A child will learn many impieties out of Aristotle, which it is to be feared, that he will forget too late. That the beginning of blessedness, doth arise out of men; that the end of blessedness is bounded in man: that all virtues are wholly contained in man's power, that they are obtained by man's nature, art, and industry. That though these works, are great and Divine, yet that God is never used to them, either as an aider, or workman: that Divine providence is removed from this theatre of human life: of Divine Justice, that there is not a word spoken: that man's blessedness is placed in this fraile Life, &c.

19. But the same habit which is called virtue, as it doth incline in his manner unto God, is also called a gift, as it is given of God, and inspired by the holy Spirit: and it is called grace, as it is freely bestowed, by the special favour of God upon us; also in respect of the perfection which it hath, together with the profit and sweetness, which is perceived from is, is it called fruit: and in respect of the hope it brings of life eternal, it is called blessedness by some.

20. They therefore do weary themselves in vain, who make seven gifts of the spirit out of Isaiah 11. 2. Upon whom the spirit of Jehovah shall rest. The Spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of Jehovah: and do carefully distinguish them from virtues, and have enough to do to demonstrate the proportion of every of them to some virtue. For neither are there only seven gifts of the spirit, although there are no more (nay but six) reckoned up there: because there only the chief and most kingly gifts in respect of the subject are remembered (for it is there spoken of Christ) other gifts by a Synecdoche being understood: neither those gifts themselves whereof there is mention made there, are in very deed distinguished from virtues, but they do by a metonymy, set forth all virtues by their causes.

21. For although those Graces, whereof there is mention, 1 Corinthians 12. 4. are in very deed distinguished from virtues: yet Grace when it notes an inherent perfection in us, doth either set forth some one virtue, or all jointly as it were in his root.

22. In vain also are there twelve fruits of the spirit gathered out of Gal. 5. 22. The fruit of the spirit is Love, Joy, Peace, Long-suffering, Kindness, Goodness, Faith, Meekness, Temperance, together with the addition which is found in the common translation: and they are compared to virtues, as is aforesaid of gifts; for neither are they only the fruits of the spirit, which are there expressed upon the present occasion, and are explained in that place with the names of the virtues themselves: because virtues are fruits, such as are required and expected by the husband-man, and do agree to the nature of the seed which he did sow, and also bring profit and sweetnesse, with them, when they are perceived: all which do agree to virtues, and their actions in a certain manner in respect of God; but the profit chiefly in respect of us: whence also it is that holiness with all virtues is not only called a fruit of the holy Spirit, but also our fruit, Rom. 6. 22. But this profit together with the sweetness is showed in that place to the Galatians, in as much as joy, and

peace are reckoned up, as fruits of the fruits.

23. They also use the same judgement, who think they have found eight beatitudes in the Sermon of Christ. Matth. 5. For there is but one beatitude, but seeing it hath divers signs, namely all solid virtues, together with the operations of them, the Lord doth propound certain singular virtues, or operations of virtues, which do most agree to his Kingdom, and are very remote from human sense, and doth partly persuade them by the promise of blessedness, and doth partly also describe blessedness, or blessed men, by the study and profession of them.

24. The common affections of virtue, are those four which are wont to be called Cardinal virtues.

25. For they do not make four kinds of virtues, as the most have hitherto thought, who do manifest violence both to virtue and reason it self, whilest they will constrainedly refer all singular virtues to those heads: but they are four conditions, which are necessarily required in that disposition which deserves the name of virtue.

26. The first of these is called Justice in that general sense, whereby it sets forth an inclination to do rightly, giving every man his own, and it may be called the rectitude of virtue: for in that description of virtue which the Apostle doth propound in a certain heap of words, Phil. 4. 8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if any praise, although truth, Justice, purity do set forth one and the same nature of virtue, yet Justice doth most intimately set forth the essence of it.

27. The second is Prudence; whereby all the strength of reason is used to find out that which is right, and to direct a right all the means of it: it is therefore the alone discerning of those things which pertain to right doing: and it contains in it self the force of understanding, knowledge and wisdom: so that all those perfections of the mind which are wont to be called intellectual virtues, in this respect alone do pertain to virtue, so far forth as by the power of them the will is directed in doing well.

28. It is called in the Scripture Spiritual understanding and wisdom, Col. 1. 9. Where understanding doth seem to set forth a general perceiving of good, and evil; and wisdom notes out the same perceiving as it is applied to several things considered with their circumstances, wherewith they are clothed: so that understanding considering doth as it were say, It is lawful: wisdom saith, It is expedient; according to that distinction which is, 1 Corinthians 6. 12 & 10. 23. To this is opposed, Foolishness. Ephesiant 5. 17. Be not therefore unwise, but understanding what the Will of the Lord is.

And Ignorance, Eph. 4. 18. Being strangers from the Life of God, by reason of the ignorance that is in them. It is also called Judgement. 1 Cor. 2. 15. And Discerning, Phil. 1. 10. To which is opposed vanity of mind, Eph. 4. 17. And a mind void of all Judgement, Rom. 1. 28.

29. This Prudence ought to be exercised, 1. With circumspection, taking heed and due diligence, which are often in the Scripture commended under the name of watchfulness. Marc. 13. 33. Take heed, watch and pray: unto which is opposed that drowsy sleepynesse which is said to have seized upon the foolish Virgins. Mat. 25. 5, 13. Secondly, with election upon a due proportion; so as the greater duties be preferred before the lesser, and in every one a convenient measure be kept according to the intending of affections and strength. Mat. 6. 33. 1 Cor. 12. 31. & 14. 1. Seek first the Kingdom of God and the righteousness of it. Affect the greater gifts: but rather that ye may prophesy.

30. The third general affection of virtue is fortitude, which is a firm persisting in doing rightly, enduring and overcoming all those difficulties which may arise either from the continuance of the act which is required, or from other impediments whatsoever. Hence it is that virtue in the Hebrew is set forth by the name Christ, even when it is ascribed to Women. Prov. 31. 10. And a mighty strengthening is required in every virtue. Eph. 3. 16. It contains therefore. 1. That confidence which is commended. Acts 4. 29. To which fear is opposed, Phil. 1. 14. That they are bold to speak the word without fear. Secondly, perseverance and constancy, Revel. 2. 26. Whosoever shall overcome; and keep my works unto the end. To which is opposed a fainting of mind and weariness of well doing. 2. Thess. 3. 13. Gal. 6. 9. Hebr. 12. 3, 12. Let us not be weary. Be not weary. Least ye faint in your minds. Raise up the weak hands, and feeble knees. Thirdly, It contains sufferance or patience. James 5. 7, 8. Heb. 10.

36. Be of patient mind, and stablish your hearts. For ye have need of patience.

31. The fourth is Temperance, whereby all those desires which divert men from well doing are assuaged and restrained: and so it makes virtue undefiled. 2 Tim. 2. 4. None that goeth a warfare entangles himself. 1 Pet. 1. 13. Gird up the loines of your mind, be sober, &c. It is often called in Scripture Sobriety when that word is used in a more general sense, as 1 Pet. 1. 13. & 5. 8. And purity or cleanness of heart. 1 Tim. 1. 5. 1 Peter 2. 22. And also sincerity, as it doth exclude pollution of any mixture. This force of the word is showed 2 Cor. 1. 12. With simplicity and sincerity of God, not with fleshly wisdom.

32. Of these four conditions of virtue, the first doth order and as it were constitute virtue: the second doth direct and free it from error: the third doth strengthen it against inconveniences: the fourth makes it pure, and defends it against all allurements which do seduce it.

33. All these virtues do seem to be prescribed, and explained together and almost by name. 2 Pet. 1. 4. & 6. Ad to Faith Virtue: that is Justice or an universal rectitude: to virtue knowledge, that is, Prudence directing aright all your ways: to Prudence continence, that is, that temperance whereby ye may contain your selves from all allurements of pleasures, wherewith men use to be fleshed, and drawn away from the right way: to continence patience, that is fortitude, whereby ye may endure any hardship for righteousness sake. But that which follows there of piety & charity doth contain a distribution of virtue, to be propounded in his proper place.

34. Yet because every of those affections do more appear in some virtues then in other, therefore some special virtues do take both their name and definition from them: for because an accurate rectitude doth most appear in the number, measure, weight, and vale of those things which are mutually received and given by man, therefore Justice, in a certain special manner is wont to be placed in things of such sort. And because those inconveniences are held most terrible, which are wont to happen in war and such like dangers, therefore the name of fortitude is wont to be restrained to such things. Because the pleasures of the senses are wont most to tickle, therefore temperance is for the most part placed in them only; although those three together with Prudence taken in a general sense, are tied and folded together among themselves, as that Philosopher did observe, who did first almost propound those four heads of virtues.

35. Whereas the form of virtue is placed by many in a certain mediocrity between two vices in the extream, that can be defended by reason.

1. Because privation is not the form of an habit; but mediocrity, is nothing else then a privation of a defect and an excess.

2. Because the form of virtue is to be sought in that conformity which it hath to his rule: But this conformity doth neither only, nor chiefly, nor sometime at all consist in mediocrity.

3. Because virtue in its formal respect cannot be too much intended, & so doth not admit excess, but either in that material thing which it hath common with vices, or in the circumstances of operations, as when some of them are exercised when they ought not, or are not excercised when they ought.

36. That mean which is found in all virtues, is no other thing then a conformity to their rule, or measure: for by this they have certain measures and bounds in which their nature is as it were contained, so that they may not decline to the right hand or to the left, but by this reason mediocrity is no more the form of virtues, then of all other things which are distinguished from other things by certain forms and differences.

37. But those virtues which consist in the middle between two vitious habits, are not therefore virtues because they consist in the middle, but because they do in that manner consist in the middle as their rule prescribes; in which manner, mediocrity whether of participation or negation, Rei vel rationis, of the thing, or of a respect, is to be considered rather as a subject matter, then as a perfecting form.

38. But it is manifest that such mediocrity hath no place in some virtues: for the love of God is not in that respect praised that it is not too much, but that is is most ardent, here the measure is without measure.

39. There is the like reason of all virtues in respect of their proper and Specific nature. He that giveth when he ought not, is not too liberal: but he is too much in giving, so that in that respect he ceaseth to be liberal, and in the same act he may be as much defective in not doing that which he ought.

40. The Wiseman indeed admonisheth, Eccles. 7. 16.

That we be not just overmuch, but this is not at all to be understood of Justice in its nature (for it follows Verse 20. that there is none just upon Earth who doth good and sinned not) but as it is in opinion, whereby many do challenge too much to themselves, and would have it attributed to Justice: but in true virtues we ought always to endeavour to this, that we may more and more abound, as in the holy Scriptures we are often admonished.

41. There be no degrees in virtue of one and the same kind, if it be considered in it self in the extent. For there is no virtue which at least in disposition doth not extend it self to all those things which are contained in the compass of its object. He is not temperate which doth moderate himself in one way, and favours himself in others; but in respect of the subject some virtue is more strong in one then it is in another, either by reason of a more apt disposition by nature, or because of greater accustoming, or because of a more perfect judgement of reason, or finally because of a greater Gift of GOD.

42. That which is wont to be said, that virtues are increased by daily use and exercise, that must be so understood in solid virtues proceeding from sanctifying grace, that daily exercise is the disposing cause, and by virtue of the promise of God in some sort the procuring cause, not principally or properly effecting such an increase of virtue.

43. But virtues are lessened by the opposite vitious acts, and in respect of the disposition which they bring, and by reason of the merit that is in them.

44. By how much the acts of virtues, or contrary vices are more intent, more frequent and more continual, so much the more they prevail, either to the increasing or diminution of virtues.

45. Hence is that distinction of virtues into human and heroical; into virtues purging, purged and exemplary: and of those that are endued with virtue, into Infants, and men of ripe age. Heb. 5. 13, 14.

46. The communion of virtues is both in the connexion and subordination of them among themselves.

47. For connexion is that whereby all virtues which are simply necessary, do cleave together among themselves. 1. In respect of the beginning from whence they flow: For every good giving, and every perfect gift descends from the Father of lights; By the spirit of grace. James 1. 17. 1 Cor. 12. 2. In respect of the end and intention, which is to the same thing in general; for all virtues do so respect God, that if his authority be violated in one, it is withal virtualy violated in all. James 2. 10. 3. In respect of that helping endeavour which they perform mutually one to another. For one virtue doth dispose to the act of another, and also doth defend and confirm the same with the act.

48. Yet virtues are not so essentially and intrinsically knit together, that every one is of the essence of the other, or doth necessarily depend upon it as upon a procreating cause.

49. Subordination of virtues is that whereby the act of one virtue is ordered to the act and object of another, either as a means to an end which is the command of a superior upon an inferior virtue as Religion commands Justice temperance, and the like, when it refers their acts to the furthering the worship and glory of God; or as a cause to its effect, which belongs to every virtue in respect to every one: for so Religion it self is ordained to bring forth and conserve Justice.

50. Whosoever the act of one virtue is ordered to the end of another virtue, this ordination although in respect of the direction it depends upon Prudence, yet in respect of the effectual force and authority, it depends upon a superior virtue.

Chapter 3.
Of Good Works

1. An action of virtue is an operation flowing from a disposition of virtue. Mat. 12. 35. A good man out of the good treasure of his heart bringeth forth good things.

2. In the same sense it is called an action or work that is good, right, laudable, and pleasing to God.

3. Unto such an action there is required first a good efficient or beginning, that is, a will well disposed, and working from true virtue; for good fruits do not grow but out of a good Tree. Mat. 12. 33. Secondly, a good matter or object, that is something commended by God. Mat. 15. 9. In vain they worship me, teaching doctrines which are the Commandments of men. Thirdly, a good end, that is the glory of God, and those things which tend unto his glory. 1 Cor. 10. 31. Do all to the glory of God.

4. But the end and the object are often-times all one, both in good and evil actions, especially in the intention and election of the will, where they end it self is the

proper object. For those acts are either conversant in the end it self, as in the matter or object, as the acts of desiring, willing, wishing, loving, injoying; or in those things which tend to the end as they are such, so as the goodness or deformity is properly derived from the end.

5. For although that good intention or intention of well-doing which is general and confused doth not make a particular action good, if other conditions be wanting: neither doth a special intention of good suffice for it, if the means be evil: as if any intending to bestow any thing on the poor or upon pious uses should to that end take to himself other men's goods: yet an evil intention doth always make an action evil, and a good intention with other conditions doth make very much to the constitution of a good action.

6. But there is required to an action truly good, that at least virtually it be referred to God, as to the chief end.

7. In the fourth place also, there is required a form or a good manner, which is placed in the agreeing of the action to the revealed Will of God.

8. Moreover this will of God doth inform an action of man, as far forth as it is apprehended by reason. Hence the very conscience of man is the subordinate rule of moral actions: so as every action must agree with a right conscience, and an erring or doubtfull conscience is first to be laid down before a man may do against it; although a lighter scruple or sticking of conscience must not any way put off any action otherwise approved.

9. But that this form or manner be good it requires all the circumstances to be good, for a singular action is always clothed with its circumstances, upon which the goodness or evilness of it doth not a little depend.

10. But those circumstances being referred to the act of the will, do pass into the nature of an object. For the will whiles it willeth some work, willeth all that which is in it, and so all the known circumstances either expressly or implicitely; and a known circumstance being changed, oftentimes the act of the will is changed.

11. But the same circumstances being referred to the act of any other faculty besides the will, are only adjuncts.

12. So the end it self is rightly reckoned among the circumstances, although not in respect of the will, yet in respect of the faculties and other Acts.

13. By reason of these circumstances it comes to pass, that although many Acts in the general or in their own nature are indifferent, yet there is no singular Act that is moral, and deliberate, but it is either good or evil.

14. An Act in its kind indifferent is, when the object of it includes nothing which pertains to the will of God, either commanding or forbidding, yet such acts being in exercise, severally considered, if they be properly human proceeding of deliberate reason, are either directed to a due end, and have conformity to the will of God, and so are good: or they are not rightly directed, but dissent from the will of God, and in that respect are evil.

15. Besides actions good, evil, and indifferent, some do observe that there are some acts that do Sonare in malum, have an evil sound, that is being absolutely considered they do impart a certain inordinatenesse, but by some circumstances coming to them they are sometimes made good, as to kill a man, & the like: but even those acts ought to be referred to indifferents; for they only seem to have some evil in themselves: as also to free a man from danger of death seemth to have some good in it self, with which shew also many that are not evil are deceived: but the true goodness, or pravity of these actions depends upon the object, and other circumstances: to slay the innocent or set at liberty the guilty is evil; to slay the guilty justly, or deliver the innocent upon just reason is good.

16. The goodness of all these causes and conditions is collectively required for an action absolutely good, but the defect of some one makes the action so far forth evil.

17. Hence our good works, whilest we live here, are imperfect and impure in themselves.

18. Hence they are not accepted before GOD, but in Christ.

19. Hence in the works of the regenerate there is not that respect of merit whereby any reward is obtained by Justice.

20. Yet that reward which is imputed not of debt, but of grace, Rom. 4. 4. is sometime assigned to those imperfect endeavours, Mat. 5. 12. Because although all our blessedness is the mere gift of God, Rom. 6. 23. Yet the fruits of grace abounding in us, are put upon those accounts whereby we do get the certainty of that gift. Phil. 4. 17. I require that fruit abounding which may be put on your accounts.

21. The action of virtue is either inward, or outward. 2 Cor. 18. 10. 11. To will, to do, to perform.

22. The internal action is properly of the will it self.

23. The external action is of another faculty distinct from the will; whether it be of the understanding, or of the sensitive appetite which is commonly called internal, or of the executive power which is usually called external.

24. The internal action of the will hath goodness or evilness so intrinsecall, that an act cannot remain the same in the nature of it, but it must be the same in manners; but an outward act may remain the same in nature, and yet become another in manners: namely of good may become evil, and of evil good: As if any one beginning to walk out of an honest purpose, do persist in his journey for an evil end.

25. There is one and the same goodness or evilness of an internal act, and an external commanded by it: for it is the same act in kind of manners; For to will to worship God, and from that will towards God, are not two acts of obedience, but two degrees of one and the same act, so that the goodness of the one is perfited in the other, 2 Cor. 8. 11. Perform to do that very thing: that as there was a readiness to will, so there may be a performance.

26. The outward act without the inward is not properly, good or evil: but the inward is good or evil, without the external; because the goodness of an action depends first and chiefly upon the will, which is often accepted with God, although the outward work it self be absent. 2 Cor. 8. 13. If there be first a ready mind, one is accepted according to that he hath.

27. But as virtue in its own nature tends to an act (for it is a disposition to do well, neither is it idle) so the internal act of it tends to an external, and produceth it, and in it is lead to its end. James 2. 22. Thou seest that Faith was the helper of his works, and by works Faith was brought to its end.

28. Yet the external act joined with the internal doth not properly and by it self increase the goodness, or evilness of it in respect of the intention only; but by accident it doth increase it, as it doth continue or increase the act of the will it self.

29. The goodness and evilness of any act, which depends upon the object and the circumstances of the act, is in respect of its nature in the external act, before it be in the internal, although in order of existence it is first in the internal. For to will to give every one his own is therefore good, because this thing, to give every one his own is good: yet the goodness doth exist in the act of willing before in the act of giving. So to will to steale is evil, because to steale is evil. The reason is, because the exterior act is the cause of the inward, in order of intention, and the inward act is the cause of the outward in order of execution.

30. But that goodness or evilnesse which depends upon the end, is first in the inward act, and after in the outward; because the very intention of the end is the inward act of the will; so-to-forsake the World for righteousness sake is good, because to will righteousness is good, and to give almes for vain glory is evil, because it is evil to will vain Glory.

31. Obedience that appears in outward actions, without the inward is hypocrisie, and so is not indeed obedience, but a certain shadow of it.

32. Yet inward obedience without outward, although it be incomplete; yet it is true: and if there be an effectual will present, so that opportunity, or ability of executing is only wanting, it is no less acceptable to God, then if it had an external act joined with it. 2 Cor. 8. 12.

33. Therefore we must not judge of actions good or evil by the event. For although it is equall, and God himself willeth, that he that is judge of offences among men, do incline to the more fovourable side, if the event it self do favour. Exod. 21. 21. and so forward: yet before the tribunall of God, the inward sin is as great caeteris paribus other things answerable, when neither event not outward act follows, as if both should follow. Mat. 5. 28. Whosoever looks on a woman to lust after her, hath committed adultery already with her in his heart.

34. Yet inward obedience is not of it self sufficient because the whole man ought to subject it self to God: our bodies are to be offered to God, Rom. 12. 1. He is to be glorified in our bodies. 1 Cor. 6. 20. Neither is that true inward obedience which doth not incline to external.

35. The works which are called works of supererogation, whereby the Papists do boast that some of theirs do perform more excellent works then are commanded in the Law of God, by the obsevation of certain counsels which they faigne do not command, but counsel only a singular perfection, are the dotings of idle men which know neither the Law nor the Gospel.

36. Unto the best works of the faithful there adhereth that imperfection which hath need of remission: yet the works themselves are not sins.

Chapter 4.
Of Religion.

1. Observance is either Religion, or Justice.

2. This distribution as touching the thing it self is made by God in the division of the decalogue, as it is enfolded by Christ. Mat. 22. 37. Also the sense of the same distribution is expressed in other words, Rom. 1. 18. Where all disobedience of man is distributed into impiety and injustice, which could not stand unless all obedience also were conversant in Piety and Justice: which is also more plainly opened. Tit. 2. 12. Where of those thres thinge propounded. Righteousness and Piety, do make the parts of new Obedience, and Temperance notes the manner or means of performing the same, namely denying worldly lusts.

3. Unto the same also that distribution of a Christian life tends, which is more frequently used, into holiness and righteousness. Luke. 1. 75. Eph. 2. 24. And the same is the meaning of that distribution which is of love towards God, and love towards our neighbour.

4. Yet we use the names of Religion & Justice, because Religion is a word most general, containing all those duties which are owing to God, and it is most emphaticall, because it expressth that proper and distinct way whereby they are due to God. Acts 26. 5. James 1. 26, 27. And often in the Epistle to the Hebrews.

5. Religion is Observance, whereby we perform those things which do directly pertain to the bringing of honour to God. Roman's 1. 21. When they knew God, yet they glorified him not as God, neither were they thankefull.

6. Therefore this neme is not amiss by some said to be derived à Religando from binding again, because in this part of obedience we do directly and immediately tend unto God, that we may cleave, and as it were, be tied to him.

7. It hath the first place in observance, 1. Because obedience towards God must necessarily begin, from God himself, and from those affections, and acts whereby we are carried towards him. 2 Cor. 8. 5. They gave themselves first to the Lord, and then to us by the Will of God. 2. Because Righteousness towards men, must be performed by force and virtue of Religion, that it may be true obedience towards God, for it would not be obedience towards God, unless it did bring honour to God: neither could it bring honour to God, unless it should proceed from a religious affection. 1 Cor. 10. 31. Do all to the glory of God: whereunto that phrase also belongeth. In the Lord, in the Name of the Lord. Col. 3. 17. And as to the Lord, and not to men. There Verse 23. 3. Because Religion hath command over the acts of Justice, and is the cause of them not only virtualy effecting, but also directing and ordering. James 1. 26. If any seem to be religious among you, not refraining his tongue, but deceiving his own heart, this man's religion is vain.

4. Because religion is in a certain manner the end of all the acts of Justice, as far forth as they dispose to the act of religion, as a certain greater thing.

8. Hence Justice it self is sometime called religion in the Scriptures. There Verse 27. But religious worship, pure, and without spot before God, and the Father is to visite the fatherless, &c. Not only because it is a sign which is not separated from true religion, but also because it ought to be exercised by the command of religion, and have its beginning from it.

9. Hence the offices of religion a re the first and chiefst. Mat. 6. 33. & 22. 37. First seeke the Kingdom of God. The first and great Commandment.

10. They are the first in order, so that they ought to be taken care for in the first place, There.

11. Hitherto pertains that phrase, which every where we meet with in the Psalms, of seeking God early in the morning.

12. Also they are chief in dignity, and so chiefly to be cared for. Mat. 10. 37. He that loveth father or mother above me, is not worthy of me.

13. Hence the duties of religion ought to be performed with more intent and stirred up forces then the duties of Justice, for that rule pertains properly to them, not to these, to love with all the heart, all the soul, and all the thought. Mat. 22. 37.

14. Which yet must not be so understood, as if all the strength were not also required in performing and fulfilling the duties of the second table, but. 1. Because this is principaly required in the duty of Religion. 2 Because it is not required in the other dut is in respect of our neighbour, whom they do immediately respect; but in respect of God, and by virtue of religion. 3.

Because one may love his neighbour with too much intention as touching the very material act of loving, although this cannot be done under the respect of virtue and love, but we can no way love God with too much intention.

15. Hence, if some duties of piety and justice cannot be performed together, an equall and prudent comparison being used, the duties of piety are to be preferred. Mat. 12, 46, 47, 48. Luke 2. 49. Behold my mother and my brethren, why did ye seeke me? knew ye not that I must go about my fathers businesse?

16. But an equall comparison is, when a just proportion is observed of the greatest to the greatest, and of the lesser to the less.

17. But because God is more worshipped with the inward affection then with the outward work, but men do more need the outward work: therefore the outward work of religion may sometime be omitted, that a necessary work of Justice, and mercy may be fulfilled. Matthew 12. Verse. 1. 3, 4. 7. 10. 12. I will have mercy and not sacrifice, &c.

18. Neither yet is religion in the mean while by this means violated, because religion it self doth command to omit an external work, that a necessary may be performed.

19. The immediate object of religion unto which it is carried, is God: and that so adequate, that no duty of religion may be referred to any other object without greatest injury to God; hitherto pertains that title of God whereby he is said to be Zelotes, Zelotypus, zealous or Iealous.

20. But that respect, under which religion doth consider God, is that Divine excellency, which shines forth in his sufficiency and efficiency; it is not some one attribute, but a perfection arising of all his attributes. Ex. 34. 6, 7, 8. Jehovah Jehovah the strong God, mercifull and gracious, long-suffering, & full of loving kindness and truth, &c. Therefore all the attributes of God have some power to beget religion in us, & so, in the Scriptures, the special respect of it is referred, sometime to mercy, Psal. 130. 4. with thee is pardoning, that thou mayest be reverently worshipped: sometime to Justice. Deut. 4. 24. Heb. 12. 29. Let us have grace, by which we may so serve God, that we may be accepted of him with reverence and fear. For our God is a consuming fire. And so also to all the other attributes.

21. Hence religion doth immediately flow from that Faith wherewith we believe in God, as in the sufficient, and efficient cause of life.

22. So is that to be understood which is wont to be said, that religion respects God as the first beginning and supreame Lord of life. And so that distinction of the Papists is too empty whereby they confesse, that those acts of religion which respect God as the first beginning of life, are to be performed only to God, but they contend that other acts of religion may be communicated to the Creatures also, when there is no act of religion which doth not belong to God, as the first beginning of life.

23. The proper act of religionis to bring honor to God, and it is called worship. Exod. 12. 25, 26. and adoration, John 22. 23. For it must contain in a certain manner good unto God, otherwise it should not be obedience towards him, but there can be no intrinsecal good added to God, but an outward good, which is honor, that is, a testification of the virtue of another to further his glory or estimation, and this is all that which the Creature can perform unto God.

24. Therefore an agreable or worthy estimation of God, and other acts whereby an estimation is manifested, do make as it were, the next matter of religion. And every human honest act, as far forth as it may be referred to the honour and glory of God, may be the matter, or matteriall object of religion. Also one and the same act which in respect of subjection to the precept is called obedience, in respect of the honour which it brings to God, is called religion and worship.

25. The proper manner of honour, or religious worship is to subject the soul it self, and the inward affections and acts of the will to another.

26. For in respect of the soul and inward acts of it, man is not subject directly and Per se to any Creature, although as the soul is knit to the body, and the inward acts to the outward, his, as it were necessary, condition doth command that subjection which is due to the Creature as a superior.

27. This honour is due to God, not only according to the agreement of the thing, in which sense we say, those things are due which we give of liberality; but also according to the right of the person to whom it is given, and that by so strict a right, that in respect of the debt it exceeds all Justice, although in respect of equality it is much exceeded by Justice.

28. Therefore all worship which either by its nature or condition, or by Law, and common custome, or by the mind and institution of him that gives it doth give religions honour to another beside the true God, it doth so far forth at least faine to it self a new and a false GOD.
29. He that doth not give this religious worship to God is prophane, he that gives it to another besides to the true God is an idolater, Acts 10. Revel. 19. 10. & 22. 8.
30. But because greatest care ought to be had in Divine worship therefore among the Latins the word religion is sometime metaphorically used to set forth any anxious care, even in things that were not sacred. By which appears that the Heathens themselves by the light of nature did see, that the care of Religion is to bee prefered before all other things.
31. Also because the fear of conscience pertains to the worship of religion, therefore also every scruple of conscience is wont to be called religion, whence also we may gather, that nature it self doth dictate that the conscience of a man doth first and most properly respect religion.
32. The general state of the Church, as it doth prefesse a right manner of worshipping God, is rightly wont to be called the Christian Religion, because such a relation of a state or profession, ariseih from virtue and the act of Religion.
33. Those things which by a special institution are destinated to religious uses as the instruments of religion, are also by reason of their state or fixed relation which they have, called religious.
34. That peculiar manner of living which the Monkes have chosen to themselves to exercise a certain fained perfection, without any reason, and not without wrong to other Christians, is wont to be called religion by the Papists, and such Monkes religious persons.
35. He that is not religious, is not a Christian.
36. The true religion is only one.

Chapter 5.
Of Faith

1. THE parts of religion are two; natural worship, and voluntary or instituted worship.
2. This distinction is grounded on Exod. 20. 6. Those words of the second Commandment: who love me, and keep my Commandments.
3. Natural worship is that which depends upon the nature of God: so that although we had no Law revealed, and prescribed by God, yet if we did rightly perceive and know the Nature of God, by a meet contemplation of it, we might, the grace of God helping us, perceive al those things which in this behalfe pertains unto our duty.
4. For there is no body who understands the Nature of God rightly, but withal he doth also necessarily acknowledge, That GOD is to be believed and hoped in, that God is to be loved, called upon, and to be heard in all things.
5. Hence this natural worship is simply necessary to salvation. Psal. 79. 6. Ierem. 10. 52. 2 Thess. 1. 8. Powre out thy wrath upon those Nations that know thee not, and upon the Kingdoms that call not upon thy name. For although we obtain eternal life neither by merit, nor by any virtue of our obedience; yet this part of obedience hath such an essential connexion with that Faith whereby we rest upon Christ to life eternal, that in exercise it cannot be separated from it.
6. Hence also this worship hath been, is, and shall be one and the same, or immutable. 1 John 2. Verse 7. The old Commandment which ye had from the beginning.
7. Natural worship is commanded in the first precept, not only as it is internal, but also as it is external.
8. For. 1. All obedience is the same inwardly and outwardly: therefore the same inward and outward worship is contained in the same precept. 2. In those precepts which pertain to the second table, inward and outward obedience is together commanded in every one, Christ himself being interpreter. Mat. 5. Much more therefore in the precepts of the first table, and in the first and chief of them. 3. If that distinction were lawfull, that the first precept would command only inward worship, and the second only outward, then the first Commandment should bind the inward man, and the second only the outward man and the body, which is contrary to all reason.
9. Natural worship tends unto God, either as our good, or as good in himself.
10. The worship which tends unto God, as unto our good, doth either respect him as he is in present ours, as Faith: or as hereafter he is to be ours, as hope.
11. Faith is a virtue whereby we cleaving to the faithfulness of God, do lean upon him, that we may obtain that which he propounds to us. He that receiveth his testimony hath sealed that God is true.

John 1. 12. As many as received him, who believe in his Name.
12. These five things concurre to make a Divine Faith. 1. A knowledge of the thing testified by God. 2. A pious affection towards God, which causeth that his testimony doth most prevail with us. 3. An assent which is given to the thing testified, because of this affection towards God who is the witness of it. 4. A resting upon God for the obtaining that which is propounded. 5. An election or apprehension of the thing it self, which is exhibited to us in the testimony.
13. The first of these is in the understanding: but it doth not make Faith, because it is common to us with unbelievers, hereticks, apostates, and the devils themselves.
14. The second, fourth and fifth are in the will, and do make Faith as it is a virtue, and act of religion.
15. The third as in the understanding, but as it is moved by the will; neither is it properly the virtue of Faith, but an effect.
16. But the perfection of Faith is not but in election or apprehension, and so is to be defined by it.
17. Hence the nature of Faith is excellently opened in Scripture, when the faithful are said to cleave to God. Joshua 23. 6. Acts 11. 23. 1 Corinthians 6. 17. And to choose the way of truth, and to cleave to the testimony of God, Psal. 19. 30, 31.
18. For by Faith we first cleave to God, and then afterward consequently we cleave to those things which are propounded to us by God: so that God himself is the first Object of Faith, and that which is propounded by God the secondary Object.
19. But because Faith as it joins us to God is our life; but as it is a virtue and our duty towards God; it is a act of life, therefore in the former part we have defined it only by that respect which it hath to obtain life and salvation; but here we have defined it by that general respect which it hath to all that which God propounds to us to believe. Hence Faith cannot exercise all its act about the threatnings of God considered in themselves, because they do not propound the good to be received by us: nor about the precepts of God simply considered, because they declare the good to be done, not to be received; nor about mere predications, because under that respect they propound no good to us. But it is perfect in the promises, because in them there is propounded good to be embraced: whence also it is, that our Divines are wont to place the object of Faith chiefly in the promises.
20. They who place Faith in the understanding: do confesse that there is some necessary motion of the will to the yeilding of that assent: even as in human Faith it is said to be a voluntary thing to give credit to one. But if Faith depend upon the will, it must needs be that the first beginning of Faith is in the will.
21. The Objectum quod, or material object of this Faith is whatsoever is revealed and propounded by God to be believed, whether it be done by spirit or by word; publicly or privatly, Acts 24. 14. I believe all things that are written in the Law and the Prophets. John 3. 33. He that receiveth his testimony.
22. Hence the propounding of the Church is not absolutely necessary; no not in respect of us, to make an object of Faith, for then Abraham, and other Prophets had not given assent to those things which were revealed to them from God, without any helpe of the Church coming between, which is both against the Scriptures and all sound reason, and yet is necessarily admitted and defended by the most learned of the Papists, that they may defend the fained authority of their false Church from such arguments.
23. This object is always immediately some axiom or sentence under the respect of truth: but that in which Faith is principaly bounded, of which, and for which assent is yielded to that axiom by Faith is, Ens incomplexum under the respect of some good. Rom. 4. 21. Being fully persuaded, that he who had promised was able also to do it. Heb. 11. 13. Not having received the promises, but seeing them a far off, after they had bin persuaded of them, and had embraced them.
24. For the act of the believer is not bounded in the Axiom, or sentence, but in the thing, as the most famous Schoole-men confesse. The reason is; because we do not frame axioms, but that by them we may have knowledge of things. Therefore the principal bound unto which the act of the believer tends, is the thing it self, which is chiefly respected in the Axiom.
25. The Objectum Quo, or formal object of Faith is the Truenes or faithfulness of God. Heb. 11. 11. Because he judged him faithful who had promised. For the formal, and as they say, the specificative reason of Faith is truth in speaking, that is, the Truenes, or faithfulness of God revealing something certainly, because it is a common respect of Faith that it leaves

upon the authority of him that witnessth, (in which thing Faith is distinguished from opinion, science, experience, and sight or sense) but the authority of God is his Truenes or faithfulness. Tit. 1. 2. God that cannot lie had promised. Hence that proposition is most true, what soever we are bound to believe (with a Divine Faith) is true. For because nothing ought so to believed, unless God do witness the truth there of: but God testifieth as he is true, but Truenes in a witness that knoweth all things, cannot be separated from the truth of the testimony; therefore it must needs be, that all that which we are bound to believe with a Divine Faith is true. This whole demonstration is manifestly confirmed and used by the Apostle Paul. 1 Cor. 15▪ 14, 15. If Christ be not raised, our preaching is vain: your Faith also is vain; we are also found false witness's of God: because we have witnessd of God, that he raised up Christ. That is, If the testimony be not true, the witness is false. Unless this be admitted, that whatsoever. God witnessth is true, that consequence which is most firm, should availe nothing at all, God doth witness this or that, therefore it is true. Hence Divine Faith cannot be a principle or cause; either directly or indirectly, either by it self or by accident, of assenting to that which is false, or of a false assent.

26. Hence also the certainty of Faith in respect of the object is most firm, and by how much more it is confirmed in the heart of him that believeth, so much the more glory it giveth to God. Rom. 4. 20. But he doubted not at this promise of God through unbeliefe: but he was strengthened in Faith, giving glory to God, and being fully persuaded that he that had promised, was able also to do it. But in that somitime our Faith doth waver in us, that is not from the nature of Faith, but from our imperfection.

27. A sufficient and certain representation of both objects, that is, both of those things which are to be believed, and of that respect under which they are to be belieeved, is propounded to us in the Scripture. Rom. 16. 26. It is made manifest, and by the Scriptures of the Prophets according to the Commandment of the everlasting God, made known to all Nations for the obedience of Faith: 2 Tim. 5. 15. The holy Scripture can make thee wise to salvation; by Faith which is in Christ Jesus.

28. For although in the subject, that is in our hearts, the light and testimony of the holy Spirit stirring up Faith in us is necessary; yet in the object, which is to be received by Faith there is nothing at all required, either in respect of the things to be believed, or in respect of the cause and way of believing, which is not found in the Scripture.

29. Therefore Divine Faith cannot be reduced or resolved into the authority of the Church, or into other simple external arguments which are wont to be called Motives by persuading and inducing things preparing to Faith; but it is to be resolved into the Scripture it self, and that authority which it hath imprinted upon it from the author God, as into the first and proper cause which causeth the thing to be believed; and into the operation of the holy Spirit, as into the proper cause of the act it self believing.

30. Hence, that principle from which Faith doth first begin, and into which it is last, resolved, is, that the Scripture is revealed from God for our salvation, as a sufficient rule of Faith and manners. 2 Pet. 1. 19. 20. If you first know this, that no prophecy of the Scripture is , of a private interpretation.

31. Faith is partly Implicite, and partly Explicite.

32. Implicite Faith is that whereby the truths of Faith are believed, not distinctly in themselves, but in their common principle.

33. That common principle wherein all things to be in this manner believed are contained, is not the Church, but the Scripture. Act. 24. 14. Who do believe all things which are written in the Law and in the Prophets.

34. He that believeth that the Scripture is every way true, he doth implicitly believe all things which are contained in the Scriptures, Psal. 129. 86. compared with Verse. 28. 33. All thy precepts are truth it self; open mine eyes, that I may see the wonders of thy Law. •…each me the way of thy statuts, which I will keep unto the end. David did believe that those were wonderfull, and to be holily kept, which he did not yet sufficiently understand.

35. This implicite Faith is good and necessary, but it is not of it self sufficient to salvation; neither indeed hath it in it self, the true reason of faith, if it subsist by it self: for it cannot be that the will be effectualy affected, and embrace that as good, which it doth not at all distinctly know. Rom. 20. 14. How shall they believe him of whom they have not heard?

36. Explicite Faith is that whereby the truths of Faith are believed in particular, and not in common only.

37. Explicite Faith must necessarily be had of those things which are propounded to our Faith as necessary means of salvation. Heb. 6. 1. 2. Cor. 4. 3. The foundation of repentance from dead works and of Faith in God. If our Gospel be hid, it is bid to them that perish.

38. There is required a more explicite Faith now after the coming of Christ, then before, 2 Cor. 3. 18. Of those who are set over others in the Church then of the common people, Heb. 9. 12. Lastly, of those who have occasion to be more perfectly instructed, then of others: Luke. 12. 48. To whom much is given, of him much shall be required.

39. The outward act of Faith is confession, profession, or manifestation of it, which in its order, and in its place is necessary to salvation, Rom. 10. 9. 10. Namely in respect of the preparation and disposition of mind always necessary. 2 Peter 3. 15. And in respect of the act it self, when the glory of God and edification of our neighbours shall require it.

40. Persisting in confession of the Faith with loss of temporall life, doth give testimony to the truth and doth bring most honour to God, and so by excellency is called Martyrdome, and they who do so are called witness's, Martyrs. Revel. 2. 13. But this is as necessary in its place as confession of Faith, so that it cannot be refused without denying of Christ. Mat. 10. 33. 39. & 16. 25.

41. There are opposed to Faith. Infidelity, Doubting, Error, Heresy, Apostasy.

42. Infidelity is a dissenting of a man from the Faith, who never professed the true Faith. 1 Cor. 14. 22. 23.

43. Doubting in him who made profession, doth either diminish or take away assent.

44. Doubting that doth diminish only assent may stand with a weak Faith. 1 Cor. 8. 10. 11. But not that doubting which takes away assent. James 1. 6, 7, 8.

45. An error in Faith doth put some opinion contrary to Faith. 1 Cor. 15.

46. Heresy addeth stubbornnesse to error. Tit 3. 10, 11.

47. Apostasy addes unto heresy universility of errors contrary to Faith, 1 Tim. 1. 19. 20. 2 Tim. 1. 15.

48. These are opposed to Faith not only as they take away that assent of the understanding which is necessary to Faith, but also as they bring and include a privation of that election and apprehension of Faith, which is in the will.

Chapter 6.
Of Hope

1. Hope is a virtue, whereby we are inclined to expect those things which God hath promised us. Rom. 8. 25.

2. This Hope respecteth God. 1. As the object which it doth expect, for the principal object of Hope is God himself, and those acts whereby he is joined to us, 1 Peter 1. 13. Hope in the grace which is brought to you. Hence God himself is called the Hope of Israel. Ier. 1. 4. 8. And Rom. 15. 13. The God of Hope: not so much because he is the Author and Giver of hope, as because it is he, upon whom we hope. 2. It respects God as the Author and Giver of all the good it doth expect. Psal. 37. 5. 6. Roll thy way upon the Lord, and trust in him, for he shall bring it to pass: For as, it tends unto God to attaine good, so also it respects him as to be obtained by his own Grace. Ieremiah 17. 7. Blessed is the man who trusts in the Lord, and whose hope the Lord is.

3. But the proper reason why we may not trust upon the Creatures, in that manner as we trust in God, is because the formal object of Hope is not found in the Creatures. Psal. 146. 3. Trust not in Princes, nor in any Son of man, in whom there is no salvation. For although some power of doing us good and helping us, is placed by God in the Creatures, yet the exercise of this virtue doth always depend upon God. Psal. 107. Sending his word he healed them. And Psal. 137. 1. Unless the Lord build the house, in vain they labour that build it, unless the Lord keep the City, the watchmen watcheth in vain.

4. Therefore when one saith, I hope this or that of such a man, doth either signifie that he hopes for that from God by that Creature, or it sets forth a human hope, not Divine, or finally it is not Christian.

5. But as Faith, so also Hope in God doth respect the grace of God, and Christ only as causes of good to be commun cared. 1 Pet. 1. 13. Col. 1. 27. Hope in the grace. Christ the hope of glory.

6. Yet Divine Hope doth not only respect God and eternal blessedness, but in God, and from God it respects all those things which faith apprehends in the promises of God, although in their own nature they be temporall things. Heb. 11. 1. 2 Cor. 1. 10. Although it doth ciefly respect eternal life: whence also it is, that Hope in Scripture is often by a metonymy of the adjunct, put for salvation it self or life eternal hoped

for. Gal. 5. 5. Rom. 8. 24. Tit. 2. 13. And salvation also is sometime put for Hope of salvation, by a metonymy of the subject. Epb. 6. 17. Compared with 1. Thess. 5. 8. The helmet of Salvation, for the helmer of the Hope of salvation. Also usually this object is put as proper to Hope. 1 Thess. 5. 8. Tit. 3. 7. The hope of eternal life. Rom. 5. 2. The hope of glory.

7. Those conditions which are wont to be required to the object of Hope, as that it be good, to come, difficult, probable, are all sound in the promises of GOD, who promiseth always the greatest good things which cannot bee had without his helpe, but by virtue of the promise will come to pass, not only probably, but certainly.

8. The act wherewith it is conversant about its object is called expectation, because it is not of uncertain or probable conjecture only, as human Hope, but of most certain expectation. Rom. 3. 25. Phil. 1. 20. If we hope for what we see not, we do with patience expect it. According to my earnest expectation and hope, and every where in the old Testament, where the word Mikueh which is wont to be turned, Hope, doth properly signifie expectation.

9. This certainty is derived to Hope from Faith: for Faith is the foundation of Hope; neither is any thing hoped for, which is not before believed by Faith. Galatians 5. 5. For, we through the spirit, wait for the Hope of righteousness by Faith.

10. For seeing Faith apprehends that which is promised, and Hope expects that which is promised; the whole difference between Faith and Hope, is the respect of that which is present, and that which is to come.

11. Therefore that distinction of the Papists is empty and vain, who granting that the faithful may be certain of their salvation with certainty of hope, yet do deny, that they can ever by ordinary means be made certain of it with certainty of Faith, when there is one and the same certainty altogether of Faith and Hope: for which reason also it is, that Hope in Scripture, especially in the old Testament, is often put for Faith.

12. Therefore that expectation of good things to come which is in the Angels, and the spirits of just men in Heaven, doth not in that differ from our hope, because one is certain, and the other incertain: but in these. 1. That our hope is grounded upon Faith, which beholds God in the promises, as through a glasse, and darkly, 1 Cor. 13. 12. But their expectation is grounded upon open sight. 2. In that our hope is with labour and contention, but their expectation is without all difficulty. 3. In that our hope is an imperfect expectation, and their expectation is perfect.

13. Therefore although Hope together with Faith is wont to be said to be abolished in the life to come: yet this is not so to be understood, as if they ceased to be in respect of their essence, but only in respect of the measure and degree of imperfection. 1 Cor. 13. 10. So that the imperfection only is properly to be abolished: but Faith and hope it self are to be perfected in respect of their essence.

14. Hence Christian confidence as it respects good to come, is nothing else then Hope confirmed. For it must necessarily be referred to some one of those theoogical virtues which are reckoned up by the Apostle. 1 Cor. 13. 13. That is, either to Faith, or to Charity, or to Hope. But it can neither be referred to Faith, because Faith apprehends a thing as now present, which it maketh also to subsist. Heb. 11. 1. Nor to Charity, because Charity doth not respect good that is ours. 1 Cor. 13. 5. Therefore to Hope.

15. Hence the natural fruit of Hope is Ioy, and delight in God, Heb. 3. 6. The hope whereof we rejoyce. 1 Pet. 1. 3. 6. A lively hope, wherein ye rejoyce. Because it doth respect the greatest good things not only as possible and probable; but also as certainly to come, and so doth make the possession of them in a certain manner to subsist, whilest it doth assure us of that which at length shall in very deed subsist. Ro. 8. 24. We are saveth by Hope.

16. The manner of this act depends upon that respect of the object, whereby it is said to be, to come, and promised. So that in its formal reason, it is not of those things which are seen. Roman's 8. 24. Hope if it be seen, is not Hope; for why doth a man hope for that which he seeth?

17. Hence the fruit and companion of Hope is patience towards God, whereby we do constantly clave to him in seeking and expecting blessedness, although we do in this present life conflict with divers evils, even without that consolation we do desire, Esay. 8. 17. Waiting upon the Lord who hath hid his Face and looking for him. Rom. 8. 25. But if we hope for that we do not see, we do with patience expect it. 2 Thess. 3. 5. That patient expectation.

18. A fruit of this patience is silence, whereby we rest in the will of God, and do represse all those carnall things whereby we are stirred up to make hast, or to resist him. Psal. 37. 7. Be silent to Jehovahh, and without ceasing waite on him.

19. Hope is strengthened and increased, by all those arguments, whereby we are assured that the good hoped for pertains to us. Rom. 5. 4. Experience causeth Hope.

20. Among these arguments the inwatd signs of Divine grace have the first place. 1 John 3. 14. 19. We know that we are translated from death to life, because we love the brethren.

21. Therefore although it is most false which the Papists say, that our hope is grounded partly upon the grace of God, & partly our own merits, it may bemore truly affirmed, that hope is strengthened, increased and stirred up, by Faith, repentance, works and a good conscience. So that true and lively hope doth exist by those as it were antecedent arguments. Heb. 10. 22. 23. 1 Pet. 3. 23.

22. The effect of hope is the confirmation of the soul as an anchor, safe, and firm. Heb. 6. 19. Whereby we possesse our very souls. Luke. 21. 19.

23. There follows always from this confirmation of mind a study of holiness. 1 John. 3. 3. Whosoever hath this hope in him, keepth himself pure, even as he is pure.

24. There is opposed to hope by way of defect. 1. A fear of the evil of punishment, Psal. 27. 3. For as Hope is the expectation of good, so this fear is an expectation of evil.

25. But this fear, if it be moderate and tempered by Faith, although it be always materially opposed to Hope yet in man that is a sinner, it is not so formally opposed to Hope and virtue, that it is simply a vice, but rather puts on the consideration and nature of a virtue, 2 Chron. 34. 27. Because thy heart was tender, and thou didst cast down thy self before the Face of God, when thou heardest his words against this place, &c. The reason is because the opposition is not, Secundum idem, & ad idem, according to the same, and unto the same; for hope respects the grace of God, and fear respects the deserts of our sins.

26. Also desperation is more directly opposed to hope, in the defect, which is a mere privation of hope joined with a sense of that privation, and apprehension of the thing hoped for, as of a thing impossible, or at least as to come, such as was in Cain, Gen. 4. 13, 14. And in Judas. Mat. 27. 4. 5.

27. This desperation is always a grievous sin: because it is not a privation of that hope which men are wont to have in themselves or other Creatures, which is wont to be a laudable introduction to Divine hope, but it is a privation of Divine hope, having its beginning always from unbelief, as hope hath its beginning from Faith.

28. Yet desperation in the Devils and damned, hath not the consideration of a sin, but of a punishment. For desperation may either be taken privatively when one doth not hope that which he ought to hope, and when he ought, or negatively for a mere cessation of hope. In the former sense it is always a fin because it is contrary to the Law, but in the latter sense not so.

29. The reason of despairing may be divers, either because the grace of God is not accounted sufficient to communicate that good to us, or because God will not communicate it. As desperation is grounded on the former reason, it is always a sin, but in the latter sense it is not a sin, if so be any be certain of that will of God.

30. But because it is seldom or never manifest to any one by ordinary means before the end of this life, that God will not make him partaker of grace and glory: Therefore there is no desperation of men in this life which is not a sin.

31. By way of excess presumption is opposed to hope, whereby wee do expect some good rashly. Deut. 29. 19. Jer. 7. 4. 8, 9, 10. Let there not be any man, when he hath heard, &c.

32. This rash presumption doth in expectation of good sometime lean upon the Creatures. Jerem. 17. 5. 1: Tim. 6. 17. Sometime also it doth lean on God in some sort, but perversely without a promise, and Faith, as when any looks for pardon and salvation, although he remain impenitent, or retain a purpose of living in his sins, or expect some other thing of God which doth not agree to his nature or revealed will.

33. But one doth not therefore sin in this presumption, because he hopes too much upon God, namely with a true and religious hope, for this can in no wise be done but because he hopes too lightly and rashly without any ground, or hopes those things also which are not to be hoped.

34. Also shame of face, or confusion is opposed to hope, in respect of the event. Ps. 25. 2, 3.

Chapter 7.
Of Charity

1. CHarity is a virtue whereby we love God as the chief good. Psal. 106. 1. And 118. 1. & 136. 1. Praise the Lord, because he is good, for his mercy endures for ever. The joy of praising which is an effect of Charity hath the same primary object with Charity its proper cause. Therefore the goodness of God which doth specially shine forth in the effects of kindness, is the proper object of Charity (as it is of praising.)

2. It follows Faith and Hope in order of nature, as the effect follows its causes: for we therefore love God out of Charity, because by Faith and hope we taste in some measure how good God is, and his love shed abroad in our hearts. 1 John 4. 16. 19. We have known and believed the love which God hath towards us, we love him because he loved us first.

3. Therefore not love, but Faith is the first founda tion of the spiritual building in man: not only because then the building begins, but also because it sustains, and contains all the parts of it as also it hath the nature of a root, as it doth confer power to fructifie.

4. A confuse and remote inclination towards God goeth before Faith (a certain shadow▪ whereof is found in a certain manner in all Creatures) Acts 17. 27- That they might seek the Lord, if happily they might find him by seeking him, but it is rather an ineffectual Velleitas woulding (as they call it) to love God, then a true love.

5. That distinction of the Scholemen, between the natural and supernatural love of God, that is, whereby they make one love of God, as it is the beginning and end of nature, and another as it is the beginning and end of grace, is an idle figment. Neither indeed can a man since the fall, by the strength of nature without Faith, love GOD above all, no not with that love which they call natural.

6. The love of Charity is of Union, well-pleasednesse, and good will: for those are as it were the parts of Charity, and they are always contained in it, if it be true, namely desire of Union, wel-pleasednesse of enjoying, and affection of good will.

7. Love of Union is that affection, whereby we would be joined together with GOD. 2 Corinthians 5-8. It is our desire to be absent from the body, and to be present with the Lord.

8. There is also love of Union, in GOD towards us. Eph. 2. 4. 13. He loved us with much love. You who were far off, are made near. But his love is out of the aboundance of goodness, because he expects no profit out of us: for we are unprofitable servants to GOD. Luke. 17. 10. John. 22. 2. 23. But our love towards him is out of the want of goodness, because we stand in need of God. 2. Cor. 5. 4. We groan being burdened—that mortality may bee swallowed up of life.

9. Therefore our love as it is love of Union with God, is in part, that love which is called love of concupiscence or desire: because we do properly desire God to our selves, because wee hope to have profit from him and our eternal blessedness.

10. Yet the highest end of this love ought to be God himself.

11. Love of well-pleasedness is that affection, whereby we do approve of all that that is in God, and rest in his most excellent goodness. Rev. 7: 12. Blessing and glory, and wisdom, and thanksgiving, and honour and power, and strength unto our God for ever, and ever, Amen.

12. God also hath love of well-pleasednesse towards us, Heb. 13. 16. But his well-pleasednesse is in those good things which are communicated by him to us: but our well-pleasednesse is in that goodness, and Divine perfection which in no sort depends upon us.

13. Love of good will, is that affection whereby we yield our selves wholly to God, and we will, and endeavour that all things be given to him which pertain to his glory. Revel. 4. 10, 11. They fell down and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power. 1 Cor. 10. 31. Do all to the glory of God.

14. God in bearing us good will, doth make us good, by conferring that good which he willeth: but we cannot properly bestow any good upon him, but only acknowledge with the heart, publish by words, and declare in some measure by deeds that goodness which he hath.

15. That mutuall Charity which is between God and the faithful, hath in it self some respect of friendship. John 15. 15. I have called you friends, because I have made known all things which I have heard from my Father.

16. In this friendship although there is not found that equality which is among men that are friends, yet that

equality which is possible doth appear in a certain inward communion which is exercised between God, and the faithful: in which respect God is said to reveal his secrets to the faithful. Psalm 25, 14. John 15.

15. And to be as it were familiarly conversant with them. Revel. 3. 26. If any shall hear my voice and shall open the door, I will go in to him, and sup with him, and he with me. John 14. 23. If any love me, he will keep my Word; And my Father will love him; and we will come to him, and dwell with him.

17. Charity doth implicitly contain in it the keeping and fulfilling of all the Commandments of God Rom. l 13. 10. 1 John 2 5. and 3. 18. For he cannot truly love God who doth not study to please him in all things, and to be like him. 1 John 4. 17. Herein is our Charity made perfect—that as he is, such also are we.

18. The manner of our Charity towards God is that it becarried to him, as to that which is simply the highest good and end; so that neither God, nor the love of God is principally and lastly to be referred to any thing else: because such love should be mercenary. John 6. 26. Ye seek me, because ye ate of the loaves and were filled.

19. Yet wee may love God as our reward. Genesis 15. 2. And with respect, of other good things, as of a reward. Gen. 17. 2.

20. The degree of Charity towards God ought to be the highest, first in respect of the object, or as they say objectively, that is, willing a greater good to him then to any. 2. In regard of esteem, or as some speak, appreciatively, that is, preferring him and his will before all other things, even our own life. Matt. 10. 37. Luke. 14. 26. So that we rather choose to die then to transgress even the least of his Commandments. 3. Intensively, that is, in respect of the vehement endeavour, in the application of all the faculties to the loving of God. Deut. 6. 5. Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy strength.

21. According to this description of Charity it is rightly said of some Divines, that God is only to be loved: that is, simply, by it self and according to all the parts of Charity (namely with affection of good will, desire of Union, and well-pleasedness of enjoying in the highest degree) although our neighbour also is to be beloved in a certain respect, for another thing, in part and in a lower degree.

22. To this Charity is opposed that fear which hath torment, by the presence of God and fear of punishment to be in-flicted by him, 1 John 4. 18. Perfect love casteth out fear: because fear hath torment.

23. Hence Charity being perfected casteth out fear. Ibid. Because that fear is an horror arising from the apprehension of evil, by reason of the presence of God: and so is opposed to Charity, which is carried unto God, as unto that which is absolutely good.

24. Secondly, there is opposed to it an enstranging from God, which is called by some hatred of abomination. Psalm 14. 3. John 3. 20. They are all gone out of the way. He hates the light, for as Charity consists in affection of union, so this enstranging is in disjunction. But that hatred of God is most contrary to the love of God, which is called hatred of enmity. John 13. 23, 24, 25. They have hated both me and my Father. For as the love of Charity is in good will: so this enmity against God, is in that that ungodly men do desire and will ill to him if it might be, that he were not, or at least that he were not such an one as he is.

25. For although if God be apprehended so as he is in himself, he cannot be the object of hatred; yet as he is apprehended as one that taketh vengeance on sinners, so far forth he is often hated of the same sinners: because in that respect he is most contrary to them, Joh. 3. 20. Whosoever evil doth, hateth the light, neither commeth to the light, least his deeds be reproved. For as the love of God is in the godly the cause that they hate impiety contrary to God; so the love of iniquity in the ungodly causeth that they hate God as contrary to their iniquity.

26. But the degrees by which men ascend to this height of ungodlinesse are these. 1. Sinners love themselves inordinatly. 2. They will that which pleaseth themselves, although it be contrary to the Law of God. 3. They hate the Law: because it is contrary to this desire. 4. They hate God himself who is the giver and author of such a Law.

27. The love of this world also is opposed to the Charity towards God. 1 John 2. 15. Because this world agreeth not with God & his will. There Verse 16. If any love the world, the love of the Father is not in him. Because whatsoever is in the world is not of the Father.

28. For as the perfection of Charity is in this that the mind doth rest in God, so it must needs be against Charity that the mind doth rest in that which is

contrary to God.

29. Charity is no more the form of other virtues, then any virtue commanding or ordering the acts of another is the form of it: but because those acts which in their nature do not respect God are referred to him by Charity, and in him such acts are perfected, therefore by a metaphor it is not amiss called the form of those acts, and of the virtues also from which they come.

30. But Charity cannot be the intrinse call form of Faith: because in its nature it follows Faith as an effect follows the cause, it doth not go before as a cause doth the effect.

31. Neither is faith extrinsically directed toward God by love; but in its proper and internal nature it respects God as its object.

32. Justification of Faith doth in no sort depend upon Charity (as the Papists will have it) but upon the proper object of Faith.

33. Where Faith is said to work by love. Gal. 5. 6. It is not because all efficacy of Faith depends upō charity as upon a cause: but because Faith doth shew forth and exercise its efficacy in the stirring up of Charity.

34. The particle, by, doth not there shew a formal cause: but as it were an instrumental: as when God is said to regenerate us by the word.

35. That Faith which is without works is said to be Dead. James 2. 26. Not because the life of Faith doth flow from works: but because works are second Acts, flowing from the life of Faith.

36. Faith is said to be perfected by works. James 2. 22. Not with an essential perfection, as the effect is perfected by the cause: but by a complemental perfection, as the cause is perfected, or made actually complete, in the producing of the effect.

37. Because the object of Charity is the very goodness of God, as it is in it self, but Faith and Hope do respect God as he is propounded to us to be apprehended: therefore that inclination of the mind toward God which belongs to Charity, doth more evidently and constantly appear in weak believers, then the special acts of Faith or Hope: because the goodness of God is more manifest in it self, then the way of apprehending it; which is represented to us in this life, as it were darkly.

Chapter 8.

Of hearing of the Word.

1. FRom these virtues of Religion towards God, Faith, Hope, and Charity, there ariseth a double act of Religion which respects that spiritual communion which is exercised between God and us: Hearing of the word, and Prayer.

2. The reason or foundation of this distribution is in this, that we do affect God with religious worship, when we yield him due honour, whether this be by receiving that which he him self propounds to us, or by offering that which may be received by him according to his perfection; for in both respects we do that which is immediately, and directly honourable to God.

3. The first act of Religion therefore is about those things which are communicated to us from God: and the other is about those things which are yielded to God from us.

4. Hearing the word is a religious receiving of the will of God.

5. Therefore hearing is here taken for any receiving of the words of God, whether they be communicated to us by preaching, or by reading, or any other way, because God is wont to work in a singular manner, and by his own institution in the preaching and hearing of the Word.

6. Therefore this word ought not to be taken so strictly, that it should either chiefly, or necessarily include always the outward sense of hearing: but that it may note any perceiving of the will of God, and chiefly set forth an inward receiving and subjection.

7. The receiving of the Word consists of two parts, Attention of mind, and intention of will.

8. Attention is an applying of the understanding to perceive the revealed will of God. Acts 16. 14. The Lord opened the heart of Lydia, that she might attend to the things which were spoken by Paul. It is often called in the Scripture especially in the Old Testament, A seeking of the will of God, or of God himself, to set forth that great desire wherewith we should be carried to know Gods Will, as to the finding out of some thing which we can by no means want. Esay 58. 2. Yet they seek me daily, and delight to know my ways; as a Nation which doth righteousness and doth not forsake the judgement of their God, they inquire of me the ordinances of Justice, they delight in approching to God.

9. In this attention there needeth that providence whereby we may discern, what that is that God willeth. Rom. 12. 2. That ye may prove what is that good, pleasing, and perfect Will of God: which when it is perceived, we must not deliberate further, whether it be good, or to be observed or no: for the will of God itself is the last bound of all religious inquiry. Gal. 1. 15. 16. When it pleased GOD to reveal his Son in me, I did not consult with flesh and blood.

10. Intention is an applying of our will to a religious observance of the will of God already perceived. Psal. 119. 106. I have sworn and will perform it, that I will keep thy righteous judgement.

11. The purpose of the intention ought to be so strong and firm, that without all exception we be ready to observe whatsoever God will command. Jer. 42. 5, 6. The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us: whether it be good, or whether it be evil, we will obey the voice of the Lord our God.

12. In respect of this intention the Law of God it self is said to be in the heart of a believer. Psal. 40. 9. & 119. 11. Jer. 31. 33. Heb. 8. 10.

13. This hearing that it may be right, ought to be from religious observance, bringing subjection of the inward acts, and inclinations of the mind. Roman's 6. 17. From the heart ye obeyed that form of doctrine to which ye were delivered.

14. But that it may be truly religious, It is requisite, first that it arise from Faith, whereby we believe that to be the word of truth which God reveals unto us, and also are accordingly affected toward it. Hebr. 4. 2. The word being heard did not profit them, not being mingled with Faith in them that heard it. Luke. 24. 32. Did not our hearts burn in us whilest he spake to us?

15. By this Faith we cleave to the word. Psa. 119. 31. And the word it self cleaves unto, and is ingrafted in us, unto salvation, James 1. 21. That ingrafted word.

16. Secondly the same hearing must flow from that hope, whereby we do embrace that which God hath promised as the word of life, also expecting life by it Deut. 32. 47. John 5. 39. It is your life, ye look in them to find eternal life.

17. By this hope it comes to pass that the faithful bring forth fruit with patience. Luke. 8. 15.

18. In like manner it must have love joined with it, whereby we cleave to the same word, or to God revealing himself to us in that word as simply good. Psa. 119. 97. How do I love thy Law. 1 Thess. 2. 10. They received not the love of the truth, that they might be saved.

19. In respect of this love the Word of God doth dwell plentifully in the faithful, Colossians 3. 16. So as they are also transformed into the form and fashion of it, Roman's 6. 17.

20. Such an Hearing of the Word of God is the true, and proper worship of God. 1. Because it doth immediately and directly bring spiritual honour to God, for although the act of hearing is most properly directed to our receiving of the Will of God, yet because in the manner of receiving we do subject our consciences to God, therefore we give him that honour of power, and Divine truth in the acknowledgement whereof his religious worship is exercised. 2. Because it contains a direct, and immediate, exercise of Faith, Hope, and Love, in which the worship of God doth most essentially consist.

21. Hence no word or sentence of men, ought to be mingled with the word of God, and propounded in the same manner with it, least by this means we do in some sort worship men instead of God.

22. Unto this hearing that pride is most formally opposed whereby one doth so affect his own excellency, that he will not be subject to the Will of God. For although this pride is contrary to humility of religion, and obedience, or obedience in general, yet it seemth to be most properly opposite to them in this act of religion: because a proud man, as he is such, is so far from subjecting himself to the will of another; as to a Law, that he would have his own will in stead of a Law. Jerem. 13. 15. Hear and give ear: be not proud; for the Lord hath spoken. Jer. 5. 5. They have broken the yoke, they have burst the bonds.

23. The proper act as it were of this pride is that contempt whereby one doth set at naught either God or the Will of God and observance of it, 2. Sam. 12. 9. Why hast thou despised the Word of the Lord, in doing that which is evil in his Eyes.

24. Hence pride is said to be the cause of all other sins, for a double reason. 1. Because all other sins are referred in a certain manner to that excellency which is seen in pride as to an end. 2. Because pride casteth away from it self in contempt the government of the

word, by the power whereof alone sin is avoided.
25. Hence there is in every sin found some respect of pride, but especially in those which are committed upon deliberate counsel.
26. Hence also all consultation with the world; flesh or wisdom of the flesh in those things which pertain to religion, is opposed to the hearing of the Word. Roman's 8. 7. Gal. 1. 16.
27. For as by pride men do altogether refuse to subject themselves to the will of God: So by these consultations of those things which are not after God, they do seek to themselves as it were other Gods, to whom they may be subject.
28. The most accursed opposition to hearing of the word of God is in consulting with the Devils. Esay 8. 19. Deut. 18. 11, 12, 13, 14, 15. Where a certain religious Faith, and Hope due to God only is transferred either explicitly or implicitly to the enemies of God.
29. Hence it is that Faith is wont chiefly to be required in such consultations by those who are the masters of such Arts.
30. By virtue of this Faith there is a certain covenant entered into with the Devil, with some religion; if not openly and expressively, at least secretly and impliedly.
31. But although one have not a direct intentation to ask counsel of the Devil, yet if he do that which either of its own nature, or by use and application which it hath doth infer a compellation of the Devil to receive his help or counsel, he is made partaker of the same sin.
32. Therefore all arts brought in by instinct of the Devil, for the knowing of secrets are in this respect to bee condemned.
33. All divination therefore which is neither grounded upon certain revelation of God, not the course of nature ordained by God in things created, is to be condemned.
34. All applying of things or words either to predictions, or those operations to which they have no disposition, either by their nature, or Gods Ordinance, is to be condemned.
35. As the help of the Devil is sought by such like courses, they do contain in themselves a certain invocation of him, and so are opposed to calling upon God: but as certain revelation is expected, or a submission of mind used to the receiving and executing his commands, so they are opposed to the hearing of the word of God.
36. This communion therefore with the Devil is not only in this respect unlawful, because it is joined with fraud and seducing, but also because of its own nature it is contrary to true religion.
37. For we have not civil communion or fellowship with the Devil: religious communion we cannot have, no not as some of old had with the good Angels, who are ministering spirits, for our good sent of God for that purpose.
38. Whatsoever therefore we do with the Devil besides those things which pertain to the resisting of him as the enemy of our souls, it makes to the violating of true religion, and is a certain perverse religion.
39. If he seem sometime to be subject to the command of men, by virtue of certain enchantments, it is only a shew of subjection, that by that means he may more easily rule over men: therefore he doth not hinder, but only colour that religious subjection which men perform to him in that communion.
40. All those do in part communicate with such sins, who by words, figures, & such like things of no sufficient virtue, do desire to cure diseases in others, or suffer such things in themselves or others for that end.
41. Sympathies, and Antipathies, and Specific virtues which are found in some things are hereby differenced from such enchantments, in that the common experience of all men, doth acknowledge these: there is some Faith required in those; but in these none.
42. A strong imagination doth peradventure concurs in many to make these means effectual; but that also doth often arise from a certain religious Faith: neither can it effect any thing in parents for children, or in men for Cattle, without a certain diabolical operation accompanying it.
43. They that are most given to the hearing of the word, as they do least of all care for such acts, so they do receive the least fruit by them.

Chapter 9.
Of Prayer

1. PRayer is a religious representing of our will before God, that God may be as it were affected with it.
2. It is an act of religion, because of its own nature it yeildeth to him that is prayed unto that sufficiency and efficiency of knowledge, power, and goodness

which is proper to God.
3. Hence it cannot be directed to any other beside God only, without manifest idolatry.
4. It ariseth first from Faith. Rom. 10. 14. How shall they call on him in whom they have not believed? Namely from that Faith whereby we do believe that God is first omniscient, who knoweth all things, and so the inward affections and motions of our hearts, for in them chiefly the essence of Prayer doth consist: secondly, that he is omnipotent, who can do what he will in fulfilling our desires; thirdly, that he is the author and giver of every good thing: Fourthly, that he doth allow and accept our Prayer through Christ.
5. Hence all our Prayers are to be offered to God in the name and mediation of Christ, by the power of a justifying, Faith. John 14. 13. 14. & 16. 23. Whatsoever ye shall ask of the Father in my name.
6. It ariseth also from that hope whereby we expect the fruit desired from our prayers from God. Rom. 8. 23. 26. We groan expecting the adoption: The spirit maketh request for us with groans that cannot be expressed.
7. Lastly, it ariseth from Charity, whereby we desire both to partake of and celebrate the goodness of God. Psalm 34 4. 9. Magnify the Lord with me, and let us extol his name together. Taste and see that the Lord is good, blessed is the man that trusts in him.
8. Hence Charity to our neighbour also is necessarily required that Prayer be accepted of God. The fifth petition of the Lords Prayer.
9. Prayer differs from hearing the word, in that hearing is conversant about the will of God, but Prayer about our will: in hearing the word we receive the Will of God, but in Prayer we offer our will to God, that it may be received by him.
10. But it is not a simple will or desire, but a representation of the will or the will exhibited and represented before God. For it is not sufficient to prayer, that we desire to have something, for so profane men, because they do most desire to have, should pray most; but there is required also a desire to obtain that of God, and a will to seek the same of him, and then a representing or insinuating of this desire before God.
11. But this representation is done first and essentially in the will it self, as it being converted to God, doth as it were by an act stretched forth, represent unto him its inclination and desire.
12. Hence the Prayers of the godly are called in the Scriptures desires, Psal. 10. 17. And unspeakable groans Rom. 8. 26.
13. In the second place and by way of sign; this representation is made in the understanding, as it conceiving an inward word, doth express the affections of the will before God.
14. Hence the prayers of the faithful are also called words, and speeches whereby they speak to God, not first and chiefly outwardly, but inwardly. Hos. 14. 2. Take unto you words, and turn unto the Lord. Say unto him, pardon, &c.
15. Prayer therefore is formally an act of the will: yet withal there is required to it both an antecedent act of the mind whereby we understand, what, of whom, for what, and how we must pray; and a consequent act whereby we conceive and express with a certain word of the mind, prayer it self.
16. Hence together with intention or the act of the will, there is also required attention in Prayer, both to God to whom we pray, and to the thing whereof we pray, and also to the Prayer it self; for we must not only pray with the Spirit, but with understanding also. 1 Corinthians 14. 15. I will pray with the spirit, I but will pray with understanding also.
17. This representation must be submissive and humble, for otherwise it would not be a religious praying directed from a subject Creature to the highest God and Creator, but either a command of a superior to an inferior, or a familiar conference as it were, such as is among equals. Gen. 18. 27. Behold now I would speak unto the Lord, although I am dust and ashes. Psalm 95. 6. Come let us bow, and fall down, and bend the knees before the Lord that made us.
18. The general end of Prayer is, that we may as it were affect or move GOD; whence it is that the faithful are said by their prayers as it were mightily to prevail with God, Genesis 32. 28. Hos. 12. 4, 5. And as it were to strike, Rom. 15. 30.
19. For although that difference is true which some put between those prayers which are directed to men, and those which are made to God: that they that pray to men do affect those to whom they pray, and in some measure dispose them to that which they desire: but those who pray to God, do not so much affect God as themselves, and dispose themselves to those things they desire: yet God is pleased so to commend

the force and efficacy of Prayer to us, that he declares himself to be affected, and as it were moved with it. And that because our prayer is the means, by the interceding of which, and no otherwise, God will Communicate many things unto us, whence also they who ask some thing of GOD, are said to afford help to effect it, 2. Cor. 2. 11.

20. For we do not therefore pray to God that we may make known our desires to him not knowing them, who understands always a far off. Psal. 139. 2. That is, when as yet they are not in our minds: neither that we may move him to our mind who was unwilling, with whom there is no change or shadow of turning. James 1. 17. But that we may by our prayer obtain that of him which we believe he is willing to. 1. John 5. 14. This is our confidence which we have towards God, that if we ask him any thing according to his will, he hearth us.

21. Hence the firmness and changeableness of Gods providence doth not take away, but establish the prayers of the faithful, and the most sure apprehension of it by Faith doth not make the true believers slothful, but doth more stir them up to pray. 1. Chr. 17. 25, 26, 27. Thou O my God, hast revealed to the ear of thy servant, that thou wilt build him an house. Therefore hath thy servant been bold to pray before thee, &c.

22. Hence also we must pray instantly and continually; instantly, because our prayer is a necessary means for Gods glory, and our good. Continually, because such a disposition of will is never to be cast off, and the act of it also is daily to be exercised, as occasion is offered to us.

23. The adjuncts of Prayer are confession, and a promise made to God: for these two are always either expressly or implicitly used in every acceptable Prayer to God, and in every part of it.

24. For because we do by Prayer fly unto the mercy of God, as to the fountain of all good, either communicated, or to be communicated to us, in so doing we confess that we are miserable in our selves and destitute of all good, because also we endeavour as it were, to affect and move God by our desires; therefore also we profess that our minds are suitably affected about the same things, and do promise them to be so affected for time to come; neither can such like affections be absent from our prayers, without a certain mocking of GOD.

25. Confession is an humble and penitential acknowledgement of our offence, guiltiness and misery. Ps. 32. 5.

26. The end and use of this confession is. First, that God may be justified and may have glory in his judgements. Psa. 51. 6. Secondly, that we may be disposed to obtain the glory of God. Psal. 3. 25. Thirdly, that the grace that is granted, may more clearly appear.

27. The manner is divers, according to the diversity of sinners. For sins not known, are to be confessed generally. Psa. 19. 13. But known sins specially, even according to the nature and grievousness of every one, Ezra. 9. 14.

28. A promise required in Prayer is a testifying of a purpose agreeable to Prayer.

29. This purpose is a determination of the will to prosecute that with an earnest endeavour, which we pray to God that it may be, Psal. 119. 106. 112. Compared with the following verses.

30. But wee prosecute that wee pray for, both by those means which of their own nature are necessary to that end, and also by other means, the determination whereof depends upon contingent circumstances, and upon our election.

31. A promise of the latter kind made to God distinctly, and upon deliberate counsel, is by a certain appropriation called a vow.

32. Hence every vow must be, First, of a thing neither impossible, nor simply necessary, but which may be freely performed according to our pleasure by the ordinary favour of God. Secondly, of a thing neither evil nor vain, but lawful and good in respect of all circumstances. Thirdly, it must be referred only to God as the object to whom we vow, and to his honour as the prime end, although it may be ordered to ours, and others edification and use.

33. Prayer in respect of the manner is either ejaculatory, or a short lifting up of the desire, where the mind doth either not wholly, or not long attend Prayer. Psal. 129. 8. Nehem. 2. 4. Or a continued order of Praying.

34. That ought to be more frequent, as that which cannot be hindered by ordinary businesses; but this must be at set times, as being more solemn, and not admitting the distraction of other thoughts.

35. But both of them is either mental, or vocal.

36. Mental is that which is performed in the will, mind, and affection, without any sign purposely adjoined. Nehem. 2. 4. 1. Sam. 1. 13.

37. Vocal is that which draweth forth the inward desire of the mind even in words. Hos. 14. 2.

38. The voice is oft times necessary in prayer to express, stir up, continue, and increase the inward affection of the mind: for although the affection ought to Go before the voice, and the voice to be conformable to the affection; yet whilest that it is religiously expressed by the voice, it hath a certain reflection upon the mind it self, whereby it is more enkindled, and getteth greater strength. The voice also is necessary in its measure, that the body may together with the soul be exercised in this part of religion.

39. Hence therefore neither is that speech to be used which he that prayeth understandeth not, and whereby he cannot express his conceivings; for such a repeating of unknown words is not properly the speech of a man, because it is no more formed of the inward conceivings then those words which are sometime uttered by a Parrot, and so it cannot distinctly express the inward conceivings of the mind, in which prayer doth primarily consist.

40. Neither also must the speech be long, or repeating the same thing often. Mat. 6. 7. Unless it be out of the abundance of the heart; for then neither long prayers, nor divers repeatings are vain or to no purpose; but most acceptable to God: as doth sufficiently appear by approved examples of such prayers which are mentioned in the Scriptures.

41. Neither finally ought there to be such care of words which may any way diminish due attention, either to God, or to the subject matter, or to the inward affection of the mind.

42. In vocal prayer if it be solemn, there are also those gestures required which become the majesty of God, our baseness, and the nature of the matter it self.

43. Vocal prayer is either in prose, or in Meter.

44. In meter singing is joined, and therefore there must be more care of the speech and tone, then in prose.

45. But the melody of singing is ordained for a certain spiritual delight, whereby the mind is detained in the meditation of the thing that is sung.

46. For there is a more distinct meditation comes between the word, and the lifting up of the heart, then in other prayers: so that the next and immediate fruit of a Psalm, is our edification in Faith and obedience.

47. Yet because the lifting up of the heart to God is together required, Simul & consequenter, and going along with the thing that is sung, and it is also the end of that meditation; therefore we are said to sing in our heart to the Lord, Col. 3. 16. And Psalms that are sung have the consideration of Prayers.

48. But because this religious melody hath the respect of prayers: therefore it is not so fit, that the decalogue, and other such like which do not partake the nature of prayer be turned into Meter, and be sung in stead of Psalms.

49. But because singing doth immediately respect our edification, and also doth set forth in its own nature, a certain gladness of the mind, James 5. 13. therefore the very same gestures which are meet in other prayers, are not required in such like exercises.

50. Secondly, prayer is either solitary, or with others.

51. In that which is had with others if it be prose, one goeth before in voice, and the rest follow in affection, and Faith, which they ought to declare, in the end, by saying, Amen. Nehem. 8. 7. 1. Cor. 14. 16.

52. Hence, Alternatio precum enterchanging of prayers by Anthemes: distribution of parts between the Minister and People; and repeating of words propounded by the Minister, by the subsequent voice of the people, is not to be approved.

53. But in the melody of singing, because it tendeth to our mutual edification, attention, and stirring up of pious affections among us one toward another, Col. 3. 16. Therefore all do join their voices together. 1. Chronicles 16. 35. Marc. 14. 26.

54. In those prayers which are had with others, such speech must be used which is understood of others. 1. Co. 14.

55. Hence that broken music which excludes understanding, must be absent from those sacred exercises of piety at least which we have with others.

56. The kinds of prayer are two, Petition, and thanksgiving. Phil. 4. 6. In every thing let your requests be made known to God in prayers, and deprecation, with giving of Thanks.

57. Petition is a prayer of that which is wanting, that we may obtain it Matthew 7. 7. Ask, and it shall be given you: Seek, and ye shall find; Knock, and it shall be opened to you.

58. Always that which we ask is wanting, either wholly, or in part, or in our feeling, or finally in respect of the act, or in respect of the continuance of it.

59. Hence, a sense of our emptiness and want, together

with an apprehension of sufficiency, whereby our insufficiency may be supplied, is necessarily required to make a petition aright.

60. The virtue and efficacy of petition is not in deferring, or in satisfying, as the Papists would have it, but in impetration only.

61. To impetrate is properly to have the force of a means to obtain some good freely from another.

62. Therefore all good works, or all observance, although as it flows from Faith, hath some power to obtain blessings from God by virtue of that promise, whereby he appointeth a free reward to them; whence also Real Prayer distinguished from vocal & mental, is called by some a good work, although very improperly: yet petition, doth obtain in a special manner, not only as it is a chief part of obedience, but also because it hath in its proper nature this end and use, as it is a formal act of Faith and hope, by which we receive all good things from God.

63. But this impetration doth not properly respect the justice of God, but his mercy and kindness.

64. Hence we receive every good thing we ask, not from the hand of justice, but grace.

65. Petition, because it doth most formally flow from Faith and Hope, therefore it is in the same manner conversant about good things to be asked as those virtues are conversant about their secondary objects, that is, those things which they apprehend, are to bee communicated to us from God.

66. Hence those things only are to be asked absolutely which are necessary for Gods glory and our salvation: but other things with a secret subjection to the most wise disposing of God.

67. Hence both the manner, and particular time to communicate this or that upon us, ought not to be prescribed to God in our prayers; yet it is lawful to pray God to hear us speedily, Psalm 102. 3. Hear me speedily. Because he hath promised to do this, Luke 18. 8. He will avenge them quickly. Yet wee may not define the fit time of this hastening.

68. But because petition flows also from Charity, hence those things also are to be desired, and asked in prayers, which do most make to the celebration of the glory and goodness of God.

69. Hence also we ask not only for our selves, but for all other also, who either or may be partakers with us of the same goodness of God. 1. Tim. 2. 1, 2, 3.

70. The Patriarchs and Prophets did not only in their blessings pray well when they uttered their desires, but also did promise well in the name of the Lord; the Hebrew words are wont to contain both, Let God give, or God shall give. Gen. 27. 30.

71. Therefore although we may not peculiarly pray for the dead, because such prayer hath neither precept nor commendable example in Scriptures, nor finally any use or end: neither may we pray for all and every one living collectively that they may be saved; because we know the contrary is determined by God; yet we ought not wholly to reject any man living in particular from the communion of our prayers, neither for any enmity, nor for conjectures, or probable signs of reprobation.

72. Petition is twofold according to the respect of the object or thing which is asked for it is either Apprecation, or Deprecation.

73. Apprecation is petitioning for good things to be communicated.

74. Deprecation is petition for evil things to be removed. Intercession which is joined to these two, 1. Tim. 2. 1. is a peculiar manner of deprecation, namely, when that evil which we desire to be removed is placed in some injury, done by men.

75. Unto deprecation there belongs, Complaints and lamentations, as adjuncts of it.

76. Complaint is a signification of our grief, of miseries as they are injuriously inflicted by men.

77. Unto these complaints imprecation is sometime joined, whereby we wish some evil to those who are authors of evil. But this is ordinarily no further lawful, then as it hath the force of deprecation, for the removing some greater evil by that evil which we wish to them, but the prophetical imprecations were also predictions.

78. Lamentation is a signification of our grief, of those miseries as they are sent by God.

79. Sometime fasting is added to deprecation as an outward adjunct.

80. Fasting is an abstinence from the helps and comforts of this life, whereby humility is shewed as it were in a real confession, and we are made the more fit to make more effectual prayers. 1. Cor. 7. 5. Ioel 1. 14, 15, 16. Dan. 9. 2. 3.

81. Hence fasting considered by it self is not a good work, and part of our obedience toward God, but as

it disposeth us to make more free, ardent, and more continued Prayers.

82. Hence also the same measure and time of fasting is not equally profitable, and necessary to all and every one.

83. Finally hence that way of fasting is most religious, when the whole mind is so attentive to seek God, that thereby it is called a way from the thought and care of those things, which pertain to the life present.

84. Thanksgiving is prayer, of those things which we have received, that the honour may be given to God. Ps. 50. 15. 23. I will deliver thee, that thou mayst glorify me. He that offereth praise doth glorify me.

85. It is Prayer no less then petition, because whilest we give thanks to God, we do represent our will with a religious submission before God, that he may be as it were affected or moved, although not properly, to that end that we may receive something from God, but rather that we may refer something we have received unto him.

86. It is most properly of those things which we have received: because we must first be affected with the sense of a benefit, before wee can give Thanks to GOD in respect of it.

87. Yet Thanks must be given, not only for those things which we have actually and really received, but also for those things we apprehend by Faith and Hope; partly because the promise it self of these things is a benefit, which in some sort is already said to be bestowed; and partly because the things promised are apprehended with that certainty, that they do affect the mind as things present.

88. Also that celebration of the praises of God belongs to thanksgiving, which is exercised about those perfections which are in God himself, and do shine forth in his works; but with a certain respect to those things we have received, namely as those perfections are arguments that do either illustrate that good which wee have received, or confirm the bestowing of it, Rev. 4. 8, 9. Holy, holy, holy, Lord God Almighty—the living Creatures gave glory, and honour, and thanksgiving to him who sate upon the Throne.

89. Hence for the right performance of thanksgiving there is required. 1. A knowledge of the blessings of God. 2. An applying of them to our selves by Faith and Hope. 3. A due estimation of them, together with an affection beseeming.

90. The proper end of thanksgiving is to give the honour to God, for all those things which we have received. Psal. 50. 15. For if we so think of the good things we have received, that we either rest in them, or glory in our selves, or ascribe them only to second causes, then thanksgiving is corrupted.

91. Hence thanksgiving is a secondary end of every religious petition: for he that doth rightly ask any thing of God, doth not only ask therefore that he may receive, much less that he may spend it upon his lusts, James 4. 3. But that that which is received may be again referred to the glory of God who gave it. 2. Cor. 1. 11. You helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, Thanks may be given by many on our behalf.

92. Hence in every petition, thanksgiving for that benefit which is asked, is expressly or implicitly promised.

93. Hence thanksgiving in it self is more perfect and more noble then petition: because in petition oft times our good is respected, but in giving of thanks Gods honour only.

94. Hence thanksgiving is more attributed to the Angels, and to the blessed Spirits in the Scriptures, then petition.

95. By this act we are said not only to praise, and celebrate God, but also to extol, bless, magnify, and glorify him, and the like: all which are so to to be understood, that they set forth only a declaration, not a real effecting of those things they make shew of.

96. If thanksgiving be more solemn, there must be sometimes a cheerful solemnity joined with it. Esth. 9. 19. For as a fasting when we deprecate a greater evil doth both cause, and testify our humiliation to be the greater; so in solemn joy for some special good communicated to us, outward mirth if it be moderate, and within the bounds of Temperance, doth make and testify the same to be the greater.

97. Evils as evils can neither be the object of petition nor thanksgiving: yet afflictions as they are so directed by God, that they do work together for our good, may have the respect of both.

CHAPTER 10
Of an Oath

1. THere be two manners of petition to be used upon occasion, which were brought in by reason of man's

infirmity: an Oath, and a Lot.

2. But because these two manners are brought in upon such occasion, therefore they must not be usually frequented, but then only to be used where human necessity requireth, and a weighty and just cause is in hand.

3. An Oath is a requesting of Gods Testimony to confirm the truth of our testimony. Heb. 6. 13. 16. Men swear by him who is the greater: and an Oath for confirmation is to them an end of all strife.

4. An Oath became necessary after the fall of man, because man by had lost both that credit which ought to be given to his simple testimony, and that also which he ought to have given to the testimony of others.

5. That infirmity of man in giving credit to the testimony of others, is so great that it was in a manor necessary for God himself also to demean himself to confirm his testimonies by the form of an Oath. He. 6. 13. 17. Which was more then needed in respect of Gods faithfulness, but not in respect of human infirmity.

6. Yet God seeing he hath not any greater or superior Judge, Heb. 6. 13. He cannot properly swear, but this is prescribed to him metaphorically: because all that perfection of confirmation which is found in the Oaths of men, doth most perfectly agree to those testimonies of God.

7. But Gods Testimony is worthily called upon to confirm truth: because he is the highest truth who can neither deceive nor be deceived, Heb. 6. 18. It cannot be that God should lie.

8. Hence in an Oath the worship of religion is given to God, as he is both acknowledged the Author of truth, and to be conscious of all our thoughts, as to whose eyes those things are naked and open which are most secret to all Creatures, & the rewarder of truth & falsehood, and who provides for all things by an admirable providence, as being the living God. Deut. 6. 13 Fear the Lord thy God, and worship him, and swear by his name.

9. Hence we may not swear by any Creature, but by God alone, who only is omniscient, the only law giver, and rewarder of those things which pertain to conscience, and finally to be only religiously worshipped. Mat. 5. 34. 35. & 23. 21. 22. James 5. 12.

10. Yet every thing considered in an Oath is not properly the worship of God, because it doth not directly tend to give honour to God: but to confirm the truth; but that request which is made in an Oath is worship, and in that respect to swear by the true God, doth sometime in Scripture set forth true worship. Deut. 6. 13. Esay 48. 1. And an Oath it self is wont to be called worship.

11. In this requesting of the testimony of God, he who swears doth make himself subject to Gods vengeance and curse, if he give false testimony, that is, if wittingly he deceive. Hence in every Oath there is implicitly or expressly an imprecation or cursing contained, Nehem. 10. 30. 2. Cor. 1. 23. Entire into a curse and an Oath. I call God to witness against my soul.

12. Hence is that form of swearing, which is very frequent in the old Testament. So do God to me, and more also in which words there is a general or indefinite curse contained, that the way of inflicting the evil may be committed to God.

13. Therefore there is so great religion of an Oath that it may admit no equivocation or mental reservation; which things may have their place in play or ligher Jesting, but cannot be used in the worship of God without great impiety. For this is nothing else but to mock at GODS Judgement.

14. Hence also there can no release, properly so called, commuting, or dispensation, and absolution from an Oath, come from man: although some oaths which were either unlawful from the beginning, or afterward become so, may be by men pronounced to be void.

15. Because it is a testimony of a thing done, or to be done, therefore an Oath that confirms a testimony is distinguished into an assertory, and promissory Oath.

16. An assertory Oath is of a thing past, or present. 2. Cor. 1. 23. A promissory Oath under which a comminatory is contained, is of a thing to come. 1. Samuel 20. 12, 13, 14.

17. An assertory Oath, because it is of a thing already done, doth not bind to do any thing, but doth only confirm the truth of the thing done.

18. But this assertion doth immediately respect the judgement of him that swearth, being grounded on those arguments which are wont to be called infallible, so as an Oath that agrees with such a judgement, is to be accounted for true, although it should differ from the thing it self: because it doth not respect the thing it self, but by means of such a judgement: whence also the Roman's did use that most considerate word

I think, even then when being sworn they spake those things which they were sure of.

19. A promissory Oath hath in it the force of an assertory Oath, as it testifieth a present firm intention of the mind, but it doth moreover bind to do that which is declared to be intended.

20. But it binds so far only as one can bind himself, that is, to that which both Defacto & dejure in deed and in right, he may perform, and so must be always of a thing lawful and possible.

21. Such an Oath bindeth to the fulfilling of it, although the Oath was unlawful in respect of the manner, or the thing promised bring dammage with it to him that promised. Ios. 9. 19. Ps. 15. 4.

22. But if the Oath be against the Commandments of God, it doth not bind: because an Oath ought not to be a bond of iniquity.

23. Yet an Oath made in some manner against the command of God doth sometime bind, as when the Jews to whom freedom was promised, did swear to be subject to strangers into whose power they came.

24. A promissory Oath whereby something is promised to man only for his sake, doth cease to bind, if he to whom the promise is made, doth either remit or take away that foundation whereupon it was grounded.

25. An Oath is lawfull and honest for Christians. 1. Because it is of the Law of nature, or moral Law which is not abrogated. 2. Because it pertains to Gods honour, and Charity to our neighbour. 3. Because there are commendable examples of Oathes used even in the new. Testament. 2. Cor. 1. 23. Rev. 6. 10.

26. Christ in the fifth of Matthew doth not condemn every Oath, but such as are rash, indirect, and made by the Creatures.

27. James Chap. 5. Ver. 12. Doth condemn the same abuse of an Oath, and not all swearing, whereby his repeating the words of Christ he doth manifestly shew, that those words of Christ swear not at all, do make one sentence with those that follow; neither by Heaven, &c. And so are to be understood as joined together, not divided asunder.

28. Amen, Amen is not a form of swearing, but only of a grave asseveration. Those words, Hebr. 6. 14. Surely blessing I will bless thee, do not contain the form, but the matter only of that Oath which is, Gen. 22. 16. 17. neither doth the word, Amen, appear there, either in the Greek or Hebrew, as some have rashly imagined.

29. The words of an Oath are to be interpreted in the Court of conscience, according to the meaning of him that swore, if he dealt simply and candidly: if not, then according to his meaning, whom he would deceive, or to whom he sware. But in the outward Court the words of them that swear, are to bee taken as they are commonly understood.

30. A perjured man is not to speak properly, but such an one, that either swears against his conscience or wittingly and willingly departs from that which he did lawfully swear.

31. Faith that is confirmed by a lawful Oath, is to be kept, the same circumstances remaining, even to enemies, thieves, and Pirates: for if the respect of the persons doth not make the Oath unlawful: it cannot make it of no force.

32. An Oath that is extorted by fear, doth not cease to bind in that respect: because those acts which are said to be extorted from a man by fear, if they proceed from counsel, they are simply voluntary, although not absolutely Spontaneous, or of good will.

33. They that do not use reason so as they cannot understand the nature of an Oath, are not capable of an Oath.

34. To require an Oath of him who will swear by false Gods, is not of it self a sin. Gen. 31. 53.

35. An Oath of a Christian man given concerning his indecency, which cannot be reprehended by any certain arguments, ought to put an end to controversies pertaining thereto. Exod. 22. 11. Heb. 6. 16.

36. A simple Oath made only in words binds as the most solemn Oath.

37. That solemnity which is used in some places in touching and kissing a book, is altogether of the same sort with the lifting up or stretching forth of the hand, that is, it signifies a consent to swear, and to the Oath it self.

38. The putting of the hand under the thigh of him that required an Oath, Gen. 24. 2. was not for any mystical signification of Christ, but for a sign of subjection.

39. Adjuring is (to speak properly) that whereby one doth draw another either to swear, Gen. 24. 8. Or to that religion which is in an Oath. Numb. 5. 21. Matthew. 26. 63. 1. Thess. 5. 27.

40. Therefore it doth most properly pertain to those who have power to require an Oath of others, although in a certain proportion it is also extended to that

religious obtestation, which inferiors sometime use towards their superiors, and equals among themselves.
41. To adjure the Devils, is to exercise command over them, and so it is not lawful for any to exercise adjuration toward them, unless he have received special power from God to that purpose.
42. Those exorcisms which were used before Baptism even in the time of the Fathers, were superstitious.
43. The adjurings, or exorcisings of things without life, and consecrations of them to supernatural operations and uses, such as the Papists use in their holy Water, Temples, Bells and the like, are superstitious inchantments.
44. The adjuring of a man to accuse himself for any crime objected (which is used in that Oath which is called the Oath of Inquisition or Ex officio) hath neither ground in the Scriptures, and is against the law of nature.
45. Neither is an indefinite adjuring to answer to all such things, as shall be demanded simply to be admitted.

Chapter 11.
Of a Lot

1. A Lot is a requesting of a Divine testimony to decide some controversy, by the determining of an event to be manifested in a mere contingency. Pro. 16. 33. The Lot is cast into the lap: but the whole disposition of it is of the Lord. And 11, 18. A Lot maketh contentions to cease, and decideth among the mighty.
2. We call it a request: because it hath that nature, that it expects that use to which it serves from God alone; and in that respect it hath an immediate respect to his providence.
3. We define it by contingency, that we may avoid the error of those, who place the common consideration of a Lot in that manner of the efficient cause, whereby it is said to work by fortune.
4. For there are many fortuitous causes which do altogether differ from the consideration of a Lot: as when he finds gold, who digging sought for coles: also there are many Lots wherein fortune is no acting cause, as when the Lot depends upon the flying of birds, or some such like effects, which is produced by a cause that works of its own power.
5. Neither can it be Logically defended, that the very cast of a Die, or some such like effect upon which depends the consideration of a Lot, is always beside the intention or scope of the agent, which yet is necessarily required, to fortuitous chance.
6. But we do not place a Lot simply in contingency, but in mere contingency: because there are three degrees of things contingent: some often happening, some seldom, and some so far as we can understand, equally having themselves on either part: for in other Contingents there is some place left to conjecture by art: but in mere contingency there is none.
7. It is not therefore a fortuitous manner of the efficient cause which is said to rule in Lots, but either that blind fortune which was made a goddess by profane men, and placed in Heaven, or the special providence of God, working that way that is hidden to us.
8. But seeing that in every Lot there is sought the determination of some question or controversy, and it is sought by mere contingency, in it self and in respect of us, altogether undetermined; it must needs be, that the very determination it self (whatsoever the actual intention of men shall be) be from the nature of the thing always sought from an higher power, having power to direct such contingencies, by certain counsel: and so in very deed the use of a Lot is an appealing always either to the true God, or to some feigned power, which is wont to be set forth by many by the name of fortune.
9. When therefore our Divines do teach that there is a certain extraordinary providence of God set over all Lots, they are not so to be taken, as if either those that used Lots did always directly, and distinctly respect such a providence, or as if God did always exercise such a providence: but that the Lot it self, of its own nature hath a certain respect to the singular, and extraordinary providence of God in directing of an event merely contingent, and in this sense their sentence is most true.
10. For seeing that in a Lot some judgement is expected by the common consent of all, and there is no power of giving judgement in contingent events, neither is there any other fortune judging then the certain providence of God, it must needs be that this judgement be in a singular manner expected, from Gods providence.
11. Neither can mere contingency it self have the respect of a principal cause in deciding any question: neither can man to whom the event it self is merely

contingent, direct it to attain such an end. It must needs be therefore that such direction be expected of some superior director.

12. Ad hereunto, that such is the order of proceeding in man's inquiry, that when men desire some question to be determined, & they have not certain means in their power for this determination, they seek it from some superior power: unto which manner of proceeding the consideration of a Lot doth altogether agree.

13. Neither can it stand, that he that works by counsel, intending a certain end and scope, by certain reason, can subject his action, either to fortune or mere contingency as it is such: for so counsel should be without knowledge, and indifference undetermined should be a means of a cause determined.

14. Such an expectation and respect to the singular providence of God is manifestly taught. Prov. 16. vers 33. Whilest the action of every man about a Lot, is affirmed to be bounded in mere contingency. The Lot is cast into the lap, and in accurate discerning the whole judgement is referred to GOD. But all the disposition of it is from the Lord.

15. For although all things are otherwise referred unto Gods providence in the Scriptures: yet nothing is wont to be referred unto it with such discerning, unless it have a certain singular respect unto it.

16. Neither doth it any thing hinder, that the Hebrew word Mischphath is sometime wont to signify another thing beside Judgement: because it must always be taken according to the subject matter; and there is a certain judgement given to Lots by all who describe the nature of them.

17. Hence therefore a Lot ought neither to be used rashly, nor in sporting or lighter matters, nor in those controversies which are either vainer, or can be decided fitly by other ordinary means.

18. Neither therefore it is to be used ordinarily or without special revelation, to divining, nor to consult of alright, nor ordinarily of a deed that is past, but of a division to be made, or of an election lawful on both sides, which cannot otherwise be so fitly determined, that they whom it concerns would be pleased.

19. The opinion of them who defend playing Lots is sufficiently refuted by this one reason, that (by the consent of all) a Lot hath a natural fitness to ask counsel of Gods providence in a special manner. For it cannot be that one and the same action of its own nature should be specially apt to so sacred an use, and yet withal should be applied to jests, and plays.

20. That reason whereby it is contended, that the use of a Lot is lawful in light and playing matters, because it is lawfully used in those civil controversies which are of lesser moment, hath no consequence: for although those civil controversies in which a Lot hath place, of themselves are not great, yet are made very great by the consequences joined with them or adhering to them: which cannot be affirmed of those spurring contentions.

21. The tithes of the living Creatures. Lev. 27. 32. The orders of priestly and Levitical administrations, 1. Chron. 26. 13, 14, &c. Luke. 1. 9. Might bring with them great inconveniences, unless they had been determined by some Divine sentence: and in that respect they were appointed by Lot by Gods institution.

22. It doth not appear from the nature of Lots, that they do most agree to the lightest things: for although we may not expect Gods special determination unless we have before done so much as in us is to decide the question, propounded by ordinary means, yet by that our endeavour weightiness is either not removed from the controversy it self, or not to be committed to a Lot.

23. The very nature of a Lot is holy, as of an Oath: therefore there is no need that it should receive special sanctification from any special institution. For although that contingency which is as it were the matter of a Lot, is not of its own nature holy, as neither Bread nor Wine ought to be so esteemed; yet in application to its use, it putteth on a certain sanctity, as the words of an Oath, and the elements in the Sacraments.

24. It is indeed free for Christians to use the Creatures to those ends to which they are naturally apt, or made apt: But mere contingency hath no aptitude of it self to determine any question, neither doth it take any aptitude by the consent of them who use it to that end. For in those Lots which are called extraordinary, and are acknowledged to depend upon God, & not upon men; the same consent is had in the same manner, and yet it adds nothing to a Lot.

25. None can shew that a Lot is indifferent, unless he shall first demonstrate that there is in it no special appealing to Gods providence.

26. Although also the matter of sporting things, is not tied to this or that kind of indifferent actions, yet it

hath those bounds set to it self, that it can have no place in those things which do singularly pertain to communion with God.

27. It is altogether vain which is objected, that a Lot often repeated will have a divers event: for neither is this likely, if a Lot can be rightly iterated, neither doth every appealing to Gods providnce necessarily bring with it his special operation: and yet God even out of order is read to have sometimes answered diversly to those, by whom he was unseasonably tempted, Numb. 22. 12. 20. Go not with them: Arise, Go with them.

28. But much vainer it is to object in stead of an argument, that God cannot be drawn by us at our pleasure to exercise an extraordinary providence. For notwithstanding this, we may appeal to his extraordinary providence, when it pleaseth us.

29. Therefore playing at Dice is repugnant to religion, not only by the circumstances and by accident, but of its inward nature and in it self.

30. But under the name of the Dye are those plays also comprehended, which are grounded on mere contingency, although they be afterward governed by wit, industry or some art, as in Table, and Cards.

31. But those human exercises which are grounded upon art, but are in part subject to casualty in the progress, do greatly differ from Dice.

32. Whereas men are wont, by playing at Dice to be stirred up to swearings, cursings, and blasphemies, more then in other exercises, this commeth partly from the nature of the play it self: because the Lord being often reiterated and often failing expectation, they think that that power which they imagine doth govern the Lot, is against them.

33. By the same reason also it comes to pass, that they that use those plays can scarce put an end or measure to them: because they who are inferior in the contention, have no reason to despair of their Lot, and so do persist in a pertinacious expectation of their wished success.

34. Hence also those losses and inconveniences, by which other plays are wont to be made extrinsically vitious, in did do depend partly upon the very nature of the play.

Chapter 12.
Of Tempting of God.

1. Tempting of God is in a singular manner opposed to hearing the word and Prayer. Psal. 95. 7, 8, 9. To day if ye will hear his voice, harden not your heart, as in the provocation, as in the day of Temptation in the Wilderness: where your fathers tempted me, proved me, and saw my works. For seeing that in hearing the word and godly Prayer, we have communion with God, according to this will, if we seek such like communion beyond his will, then we are properly said to tempt him.

2. To tempt God is to make trial of some Divine perfection in an unlawful manner. Psal. 95. 9.

3. This trial is sometime of the power of God, Psal. 78. 18. 19. They tempted God in their heart—and speaking against God, they said, Can God prepare a Table in the Wildernesse? namely, when it is circumscribed by men, and bounds are set to it at their pleasure: at if he shall do this or that, which they would have him, then let him be accounted omnipotent, otherwise not. Ps. 78. 41. Who tempted God, and limited the holy one of Israel.

4. Sometime trial is made of the Knowledge of God, as when men privily do something doubting whether God know it or no, Ps. 94. 7. saying, the Lord seeth not, neither doth the God of Jacob regard.

5. Sometime it is of the presence of GOD. Exodus 17. 7. They tempted God, saying, Is the Lord among us or no?

6. Sometime it is of the providence of God, when men leaving ordinary means appointed by God, do yet expect that God should provide for them, at their desire, although he promised no such thing. Mat. 4. 7.

7. Sometime it is of the anger, justice and vengeance of God. 1. Cor. 10. 22. Do we provoke the Lord to anger? which kind of tempting is in all murmuring, and strife against God of those sent by God. 1. Cor. 10. 9. 10. Neither let us tempt Christ. Neither murmur ye; whence Massah and Meribah were the names of the same place. Exodus 17. 7.

8. But tempting of God is sometime with an express intention to try God, as in unlawful casting of Lots, and whensoever we presume that of God which he hath not promised.

9. Sometime it is with a secret and implied consent, namely when that is done which of it self and in its own nature tends to this, that God may be tried, although he that doth it think no such thing.

10. And this is done two ways, First, when one willeth

and expected any thing to be done, and in the mean while refuseth the means that are necessary for it: as they do in natural things who would have health or continuance of life, and reject medicines, or food: as they also in supernatural things which would have grace and life, but neglect the Word of God, and Sacraments, with the like means of grace and salvation. Secondly, when one exposeth himself to danger without urgent necessity, from which he can in no wise or scarcely be delivered, except by a miracle from God: as they do in natural things often who seek vain glory in contemning death, and those in spiritual things who seem as it were to love the occasions, and enticements to sin.

11. This sin doth oft times flow from doubting or unbelief: because he who seeks such trial of God, doth not sufficiently trust the revealed word of God: but will undertake a new way to know the will of God; and so it is opposed to hearing the word, so far forth as it is to be received of us by Faith.

12. Sometime it flows from despair, when men not expecting the promises of God, by a disorderly hastening, will prescribe God, when and how he may satisfy their expectation: and so it is opposed to the hearing of the word, as it cherisheth divine hope in us.

13. Sometime also it flows from a base esteem and contempt of God: as when one playing and jesting will try whether God will manifest himself according to his desire: and so it is opposed to hearing of the word, as it hath in it a love, and fit esteem of God.

14. It flows also from a certain arrogancy and pride, whereby we refusing to subject our wills to the Will of God, do seek to make his will subject to our lust.

15. But it comes most often from presumption, whereby one is confident that God will do this, or that which he no where promised, or at least did not promise that he would do in that manner and with those means that they expect; whence also it is that every tempting of God is by some referred to presumption: and in respect of arrogancy it is opposed to prayer, wherein we do humbly represent our will to God, that it may be performed by him as he pleaseth.

16. But it is always opposed to some act of religion, whereby wee depend upon the will of God: because when we tempt God, we do it that God may as it were depend upon our will.

17. To desire some special sign of God, with some special reason, inspiration, or instinct, is to tempt God, Matth: 16. 1. The Pharisees and Sadduces tempting him, required him to shew them a sign from Heaven.

18. Yet to refuse a sign offered by God, is to tempt or weary him. Is. 7. 11, 12, 13. Ask a sign. I will not sake, neither will I tempt God. Ye weary my God. Humbly to seek a sign of God about some particular necessary thing, which otherwise is not sufficiently manifested, a believer may sometime do without sin. Gen. 15. 8. How shall I know that I shall inherit the Land?

19. Proving or purging of a suspected offence by trial of hot Iron, scalding water and the like, are temptings of God: for there is a certain miraculous shewing of the power of God expected or required in them to prove an hidden truth, without just cause: because there are other means appointed to find out men's faults, which also if they fail, such things may be unknown without any fault.

20. Of the same kind are single Duels, or monomachies, which of old were permitted by public authority, and are yet too much frequented: for in them the righteousness of the cause is committed to be decided by the singular providence of God from that success which he is thought to give according to his Justice, without any certain and just reason.

21. Beside these temptings which do properly pertain to trial, there is also a tempting as it were of inducement, towards God, when there is required, or expected help from him to commit some heinous wickedness.

20. Yet those inducements may fithly enough be referred to temptation of trial: because the Will of God is tried in them. They differ from others in this only, that that object about which the Will of God is tried, is an action in it self unlawful, in which respect, the honour of God is specially hurt and violated: because together with the temptation there is joined a certain most foule mocking of God.

23. Tempting or proving of God is sometime taken in good part, and is commanded, Mat. 3. 10. Try me now in this, saith the Lord of Hosts.

24. But this tempting is an act of Faith, leading us to obey and practise those things which God hath commanded; with expectation of that fruit and blessing which God hath promised.

25. This lawful tempting of God doth put back all the temptations of the Devil.

26. That unlawful tempting of God doth lay us open to the temptations of the Devil, neither are wee ever overcome by any temptation of the Devil, unless wee do in a sort tempt God.

Chapter 13.
Of instituted worship

1. Instituted worship is the means ordained by the Will of God, to exercise and further natural worship.
2. All such like means ordained of God are declared in the second Commandment, by forbidding all contrary means of worship devised by men, under the title of Graven and Image: which seeing they were of old the chief inventions of men corrupting the worship of God, they are most fitly (by a Synechdoche frequent in the Decalogue) put instead of all devises of man's wit pertaining to worship.
3. This worship doth not depend In specie, and immediately upon the nature of God, or upon that honour which by virtue of our Creation we owe to God, but upon the most free institution of God.
4. Hence this worship was divers according to the divers constitution of the Church; one before Christ exhibited, and another after.
5. It is a means having relation to the natural worship, otherwise it were not worship, because one cannot give that honour to God which is due to him, as touching the essence of the act any other way then by Faith, hope, and Love, whereby we do receive from God with due subjection, those things he propounds to us to be received, & with the same subjection we offer to him those things which may be offered by us to his honour. But because the acts themselves are in a special manner exercised in those things, which God hath instituted for his honour, therefore there is in them a certain secondary worship, and a certain partaking of the former.
6. But it hath in respect to that natural worship the affection of an effect, which existeth by virtue of the former: and of a means and instrument, whereby Faith, Hope, and Love, (in which that worship is contained) do exercise their acts; and of an adjuvant cause whereby they are furthered, and also of an adjunct to which thy are subjected.
7. But it is properly called worship, as it is a means and helping cause of that primary worship.
8. But because, the command of God being put, it depends and flows from the primary worship of God, therefore it is oft persuaded, and urged by those arguments which are taken from the inward and essential manner of worshipping God, as in the second precept. They that love me, and keep by Commandments. Deut. 10. 12, 13. What doth the Lord thy God require of thee, but that thou fear the Lord thy God, walk in all his ways, & that thou love him, & worship the Lord thy God with all thy heart, and all thy soul: observing the precepts of the Lord, and his Statutes.
9. That rule therefore of interpreting the Scriptures which is wont to be delivered by some is not universally true; that all those duties moral and immutable, which have moral and immutable reasons joined to them; except it be thus understood, that those duties do follow upon those reasons, no special command coming between. Lev. 11. 44. I am the Lord your God, that sanctify you, that ye may be holy, as I am holy, defile not therefore your selves with any creeping thing.
10. No worship of this kind is lawful, unless it hath God for the Author, and ordainer of it. Deut. 4. 2. & 12. 32. Keep you all things which I shall command you, Ad not to the word which command you, neither take from it, every thing which I command you observe to do: ad not to it, nor take from it every thing which I command you observe to do: ad not to it, nor take from. 1. Chron. 16. 13. Our Lord broke in upon us, because we did not seek him aright.
11. That is declared in those words of the Commandment. Thou shalt not make to thy self: that is of thine own brain or judgement, for although that particle to thyself, doth sometimes either abound, or hath another force: yet here the most accurate brevity of these Commandments doth exclude redundancy, and it is manifest that the vanity of man's cogitations is excluded by other places of Scripture pertaining to the same thing. As Amos 5. 26. Which ye made to your selves. Numb. 15. 39. That ye follow not after your own heart and your own eyes, which when ye follow; ye Go a whoring.
12. The same is also declared by that universality of the prohibition, which is explained in the Commandment by a distribution of the things which are in Heaven above, or in the Earth beneath, or in the Waters under the Earth.

13. For none beside God himself can either understand what will be acceptable to him: or can ad that virtue to any worship whereby, it may be made effectual and profitable for us; neither can there be any thing honourable to God, which comes not from him as the author of it, neither finally do we read that such a power was at any time given to any man by God, to ordain any worship at his own pleasure. Matthew 15. 9. In vain do thy worship me, teaching for doctrines the precepts of men.

14. Hence implicitly and by interpretation of God himself, we make him our God, and give the honour due to God to him, whose authority or ordinances we subject our selves unto in religious worship.

15. In this respect also men are sometime said to worship the Devil, when they observe those worships which the Devil brought in. 1. Cor. 10. 20. Levit. 17. 7. Deut. 32. 17.

16. But we must observe that worship which God hath appointed with the same religion, as we receive his word or will, or call upon his name Deut. 6. 17, 18. & 12. 25. 28. & 13. 18. & 28. 14.

17. The means which God hath ordained in this kind, some of them do properly, and immediately make to the exercising and furthering of Faith, Hope and Charity; as public and solemn preaching of the word, celebration of Baptism, and the Lords Supper, and prayer.

And some of them are means for the right performance of those former, as the combination of the faithful into certain Congregations or Churches, Election, Ordination, and Ministration of Ministers ordained by God, together with the care of Ecclesiastical Discipline.

18. Those former are most properly the instituted worship of God; yet the rest are also worship, not only in that general respect, as all things are said to be acts of worship and religion, which do any way flow from, or are guided by religion; but also in their special nature, because the adequate end and use of them is, that God may be rightly worshipped.

19. All these therefore both in general, and in special ought to be observed of us as they are appointed by God; for God must be worshipped by us with his own worship, totally and solely, nothing must here be added, taken away or changed. Deut. 12. 32.

20. That is a very empty distinction, whereby some go about to excuse their additions. That only addition corrupting, and not addition conserving is forbidden; because every addition as well as detraction is expressly opposed to observation, or conservation of the commands of God, as being a corruption. Deut. 12. 32.

21. Of like stamp also is that evasion whereby they say there is forbidden only addition of essentials, and not of accidentals: for first although there be accidents or certain adjuncts of worship, yet there is no worship to be simply called accidental, because it hath in it the very essence of worship. Secondly, as the least commands of God even to Jotaes and Titles are religiously to be observed, Mat. 5. 18. 19. So additions which seem very small, are by the same reason to be rejected. Thirdly, Moses doth seal up even those Laws of the place of Divine worship, of the manner, of abstinence from blood, and the like which must needs be referred to accidental worship if any such be, with this very caution of not adding, or taking away. Deut. 12. 32.

22. This observation is in a special manner called obedience, because by it we do that which seems right in the eyes of the Lord, although some other may seem righter in our eyes. Deut. 12. 25. 28.

23. There is opposed unto this instituted worship, as unlawful, that will-worship which is devised by men. Mat. 15. 9. Col. 2. 23.

24. The sin which is committed in will-worship, is by a general name called superstition.

25. Superstition is that whereby undue worship is yielded to God.

26. For in superstition God is always the object, and the end in some measure, but the worship it self is unlawful.

27. It is called undue worship, either in respect of the manner or measure, or in respect of the matter and substance of the worship. In the former manner the Pharises offended about the Sabboth, when they urged the observation of it as touching the outward rest, above the manner and measure appointed by God. And they also offended in the latter manner, in observing and urging their own traditions, Marc. 7. 8.

28. Hence superstition is called an excess of religion, not in respect of the formal power of religion, because so none can be too religious; but in respect unto the acts and means of religion.

29. This excess is not only in those positive exercises, which consists in the use of things, but also in abstinence from the use of some things, as from meats, which are accounted unclean and unlawful, and the like.

30. Yet every abstinence, even from things lawful, although they be counted unlawful, is not superstition, to speak properly, unless there be some special worship and honour intended to God by that abstinence.

31. This undue worship is either properly opposed to that worship, wherein instituted worship is directly put forth and exercised, that is, in hearing the word celebration of the Sacraments, and prayer; or to that which respects the means of it.

32. Unto the hearing of the word is opposed, first, A teaching by images devised by men. Deut. 4. 15. 16. Is. 40. 18. & 41. 29. Jerem. 10. 8. 15. Heb. 2. 18. Secondly, a vaunting of traditions as they are propounded as rules of religion, Mat. 7. 8.

33. Religious teaching by Images is condemned, first, because they are not sanctified by God to that end: secondly, because they can neither represent to us God himself, nor the perfections of God; thirdly, because they debase the soul, and turn away the attention from spiritual contemplation of the Will of God; fourthly, because if they be once admitted into the exercises of worship, the worship it self by the perverseness of man's wit, at least, in part, will be transferred to them: as it is declared in those words of the Commandment. Thou shalt not bow down to them, nor worship them.

34. Of like kind with Images, are all those ceremonies, which are ordained by men for mystical or religious signification.

35. For such ceremonies have no determinate power to teach, either by any power put into them by nature, or by divine institution: but they can receive none by human institution, because man can effect this neither by commanding, seeing it is beyond his authority, nor by obtaining, seeing GOD hath promised no such thing to him that asketh.

36. Neither can men take to themselves any authority in ordaining such ceremonies, from that, that it is commanded to all Churches, that all things be done decently, and in order. 1. Cor. 14. 40. For neither the respect of order nor decency requires, that some holy things should be newly ordained, but that those which are ordained by God, be used in that manner, which is agreeable to their dignity; neither do order and decency pertain to holy things only, but also to civil duties; for confusion and indecency in both are vices opposite to that due manner which is required to the attaining the just end and use of them.

37. To the Sacraments are opposed. 1. Sacrifices properly so called, whether they be bloody or unbloody, as the Papists feign of their Mass: for after Christ exhibited, all old sacrifices are abrogated: neither is there any new ordinance, because the sacrifice of Christ being once offered we have no need of other types, then those which pertain to the exhibition and sealing of Christ bestowed on us, which is sufficiently by Gods ordinance performed in the Sacraments, (without Sacrifices.)

38. Also the ordination and use of new seals, or ceremonies sealing some grace of God is opposed to the Sacraments: for it belongs to him to seal grace, to whom it belongs to give it.

39. Unto prayer is opposed that relative use of Images, whereby God is worshipped at them, or before them, although the worship is not referred to the Images themselves, as some say, subjectively, but objectively by them to GOD alone.

40. Superstition of this kind is called idolatry. Exod. 32. 5. Psal. 106. 20. Acts 7. 41.

41. If they be idols, which are in themselves worshipped in stead of God, it is that idolatry which is against the first Commandment; but when the true God is worshipped at an Image, or in an Image, this is idolatry, which is against the second Commandment.

42. For although in respect of the intention of him that worshippeth, he doth not offend in the primary or highest object, yet from the nature of the thing it self he always offends against the formal worship of God, and interpretatively also a new God is feigned for the object, who is delighted with such worship, and religious worship is given also to the Image it self, although it be not done with that purpose that that worship be lastly bounded in the Image, but that it be by that directed also to God himself.

43. Hence we must not only shun this idolatry' as well as that absolute idolatry which is against the first Commandment: but also the very idols, and idolothytes, or the things that are dedicated to Idols, and all the monuments properly so called of Idols, 1. John 5. 21. 1. Corinthians 8. 10. & 10. 18. 19. 21. 2.

Cor. 12. 6. 26. Numbers 33. 52. Deut. 12. 2. 3. Exod. 23, 13.

44. Superstition of the second kind is in human forms of the Church, such as are Churches that are visibly integrally, and Organically, Ecumenical, Provincial, and Diocesan, brought in by men; as also in the Hierarchy agreeable to them, and orders of religious persons, who are found among the Papists, and in functions, and censures which are exercised by them.

45. The audaciousness of those men is intolerable who either omit the second Commandment, or teach it ought to be so maimed, that it should be read now under the New Testament. Thou shalt not adore nor worship any likeness, or Image.

Chapter 14.
Of the Manner of Divine worship

THE adjuncts of worship especially to be observed are two: The manner which is contained in the third Commandment, and the time which is commanded in the fourth Commandment.

4. But these two are so adjuncts of religious worship, as that in a certain secondary respect they partake the definition and nature of it, because by the observation of them not only that honour of God, which consists in the natural and instituted worship of God is furthered; but also a certain special honour is yielded to him as far forth as they are joined to the other, both by his command, and by a direct and immediate respect.

3. The manner of worship in general is the lawful use of all those things which pertain to GOD.

4. But the lawful use consists in this, that all things which pertain to worship be so handled, as is agreeable to the Majesty of God.

5. For whereas it is forbidden in the third Commandment, Thou shalt not take the name of God in vain; by the Name of God all those things are under stood, whereby God is made known to us, or reveals himself, as men are wont to be known one to another by their names: so that the Name of God contains all those things which pertain to the worship God, whether natural, or instituted. Act. 9. 15. That he may bear my name among the Gentiles. Deut. 12. 5 The place which the Lord shall choose to place his name there. Mich. 4. 5. We will walk in the Name of the Lord our God. Mal. 1. 11. 12. My name shall be great among the Gentiles.

6. But seeing to take this Name in vain is either to take it rashly, that is either without any end propounded, or without a just and fit end: or to take it in vain that is, not in that manner which is required to the end, namely, the honour of God; there is withal commanded that we sanctify the Name of God, that in that we use all holy things in that manner which is suitable to their holiness and dignity. Isaiah 1. 13.

7. That suitable manner is, when those circumstances are used which the nature of religious things requires.

8. We define this manner by circumstances; because the essential manner of virtues, and of the acts of religion is contained in the virtues and acts themselves and is directly commanded in the same precepts with them; but that accidental manner which is in circumstances, seeing it is in some sort separable from the acts of Religion, and yet is necessarily required to them, that they may be acceptable to God, is in a special manner commanded in this third Commandment.

9. These circumstances are either inward or outward.

10. The inward are either antecedent, or going before; concomitant or accompanying with; consequent, or following after.

11. The circumstances going before are a desire, and stirring up of the mind, or preparation in a due meditation of these things which pertain to that holy thing, which is to be handled. Eccles. 5. 1. 2. Take heed to thy feet when thou enter into the House of God: Bee not swift with thy mouth, and let not thy mind hasten to utter a thing before God.

12. But this preparation doth most properly pertain to those acts of religion, which are more solemn: for meditation it self whereby the mind is stirred up, is an act of Religion, but it doth not require another preparation also before it, for so we should proceed without end: but those acts which are of their nature less perfect, ought to make way for the more perfect and more solemn acts.

13. Hence before public and solemn hearing the word and prayer, private prayer is required, and also before private prayer, if it be solemn, there is required some meditation also of those things which pertain to our prayers, whether in respect of God whom we pray unto, or in respect of our selves who are about to pray, or in respect of the things themselves which are to be asked.

14. The circumstances that are concomitant or that

accompany with, are Reverence, and Devotion.

15. A certain general reverence of God is necessary to all obedience, which respects the authority of God that doth command; but this reverence is proper to the acts of Religion, which hath respect to the holiness of those things about which we are exercised.

16. This Reverence contains two things. 1. A due estimation of the excellency of such things. 2. A fear of too much familiarity, namely, whereby such things might be unworthily handled by us.

17. Devotion also contains two things. 1. A certain singular readiness to perform all those things which pertain to the worship of God. Psal. 108. 23. O God, I will sing with a fixed heart. I will awake right early. 2. A suitable delight in performing those things. If. 58. 13. If thou shalt call the Sabbath a delight.

18. Hence also a greater care and of another kind must be had in hearing the Word of God, then in receiving the Edicts of Princes; And in calling upon the Name of God then in supplications, which we make to men whomsoever.

19. The circumstances that follow after are two. 1. To retain the force and taste as it were, of that worship in our minds. 2. To obtain with all our endeavour, the end, and use of it.

20. The outward circumstances are those which pertain to order and decency. 1. Cor. 14. 40. Let all things be done decently and in order.

21. But the general rule of these is, that they be ordered in that manner which maketh most for edification. 1. Cor. 14. 26.

22. Of this nature are the circumstances of place, time, and the like, which are common adjuncts of religious and civil acts.

23. Therefore although such like circumstances are wont to be called of some rites, and religious or Ecclesiastical ceremonies: Yet they have nothing in their nature, which is proper to religion, and therefore religious worship doth not so properly consist in them, however the holiness of religious worship is in some sort violated by the neglect, and contempt of them: because that common respect of order and decency which doth equally agree to religious, and civil actions cannot be severed from religious worship, but the dignity and majesty thereof is in some sort diminished.

24. Such like circumstances therefore which of their own nature are civil or common, are not particularly commanded in the Scriptures, partly because they come into men's common sense, and partly because it would not stand with the dignity and majesty of the Law of God, that such things should be severally prescribed in it. For by this means many ridiculous things should have been provided for by a special Law, as for example, that in the Church assembly one should not place himself in another's bosom, spit in another's face, or should not make mouths in holy actions. Yet they are to be accounted as commanded from God. 1. Because they are commanded in general under the Law of order, decency and edification. 2. Because most of them do necessarily follow from those things which are expressly appointed by God. For when God appointed that the faithful of all sorts, should meet together to celebrate his name and worship, he did consequently ordain that they should have a fit, and convenient place wherein they may meet together, and an hour also assigned at which they may be present together; when also there is a Minister appointed by God, to teach others publicly, it is withal appointed that he have a seat, and that situation of his body, which is meet for such an action.

25. Those things therefore which pertain to order and decency, are not so left to men's will, that they may under the name of that, obtrude what they please upon the Churches: but they are partly determined by the general precepts of God, partly by the nature of the things themselves, and partly by those circumstances which do offer themselves upon occasion.

26. For divers circumstances of order and decency are such, as though there be no public institution of them, yet they ought to be observed of every one, neither can men forbid them without sin.

27. But those constitutions by which many circumstances of this kind are wont to be determined, about, place, time and the like, are rightly said to be by the best Divines partly Divine, and partly human: because they are partly grounded upon the Will of God, in respect of the chief and primary reason of them, and they depend partly upon the prudence of men, in respect of particular observation of those things which are agreeable to the Will of God: yet so that if there be no error of man in making that determination, that constitution is to be held as simply Divine. For it is the Will of God, that the Church meet at that hour

of the day, which (all circumstances considered) is most convenient. If therefore there be no error in observation of the circumstances, that hour which by their due consideration is assigned for meeting, must be acknowledged as if it were appointed by God.

28. The special manner of the worship of God must be specially determined, as the special nature of every religious action doth require.

29. Hitherto pertaineth the right manner of hearing the Word of God, calling upon his name, receiving the Sacraments, exercising Ecclesiastical Discipline, and of performing all those several things, which pertain either to the natural or instituted worship of God. Ezech. 33. 31. Mat. 13. 19. 1. Cor. 11. 27. 29. Esay 66. 5.

30. But because in Oaths the manner of swearing is wont to be chiefly respected, therefore (not without all reason) it is wont to be by many referred to this place in the third Commandment, although of its own nature it pertain to the first. Leviticus 19. 12. Mat. 5. 34. 2. Chron. 36. 13.

31. Contrary to this due manner in the general is. 1. That vice which is called of some Acedia loathing, whereby one loathes Divine or spiritual things. 2. Tim. 4. 3. Which is opposed to that desire, whereby we ought to have an appetite to spiritual things. 1. Pet. 2. 2.

32. 2. That slothfulness whereby one shuns that cheerfulness and labour that is required to Divine things. Rom. 12. 11. Which is opposed to that stirring up and heat of mind, whereby Divine things are to be prosecuted. Rom. 12. 11. & Psal. 57, 8, 9.

33. 3. Neglect and contempt of holy things, and the abuse of the same to filthy sporting, and light matters, all which are opposed to that reverence due to holy things, Luke. 19. 46.

34. 4. Dullness and wandering of mind in exercises of worship. Heb. 5. 11. Ezech. 33. 31. And it is opposed to devotion, such as was in Cornelius, Act. 10. 2.

35. 5. Rashness or lightness in using, either the name, or titles of God, or those things which have some special respect to God. Ier. 23. 34. Luke. 13. 1. And it is opposed to that prosecuting of a just end, which ought to be present with reverence in the use, of such things. 1. Cor. 11. 17.

36. 6. Forgetfulness. James 1. 24, 25. Which is opposed to the receiving of fruit, and abiding of the virtue which ought to follow the acts of religion.

37. 7. Confusion, which is opposed to order and decency. 1. Cor. 14. 33.

Chapter 15.
Of the Time of Worship

1. The most solemn time of worship is now the first day of every week which is called the Lords day, Rev. 1. 10. 1. Cor. 16. 2.

2. And it is called the Lords Day, by the same reason that the holy Supper of the Eucharist is called the Lords Supper. 1. Cor. 11. 20. Namely because it was instituted by our Lord Jesus Christ, and it must be referred to the same Lord in the end and use of it.

3. It is necessary that some time be given for the worship of God, by the dictate of natural reason: for man must needs have time for all, especially his outward actions; neither can he conveniently attend Divine worship, unless for that time he cease from other works.

4. Thus far therefore the time of worship falls upon the same precept with the worship it self; for as when God created the whole world, he is said also to have created time together with it; so also when he commanded, and ordained religious actions, he did also withal command and ordain some time or necessary circumstance.

5. That some certain day is to be ordained for the more solemn worship of God, this is also of moral natural right, not unknown to the very heathen, who had always through all ages their set and solemn feast days.

6. That this solemn day ought to be one at least in a week or in the compass of seven; this belongs to positive Law, but yet it is altogether of unchangeable institution: so that in respect of our duty and obligation, it hath the very same force and reason with those that are of moral and natural right, and so it is rightly said of the Schoolmen, to belong to moral right; not of nature, but of Discipline.

7. That this institution was not ceremonial, and temporal; it appears sufficiently by this, that it hath nothing proper to the Jews, or to the time of the ceremonial Law; for none can, or dare deny, but that such determination might be made, at least for a moral reason and benefit, because although natural reason doth not dictate the very same determination as necessary, yet it dictates it as convenient, as it doth apprehend it to be fit that the worship of God be

frequently exercised, and it cannot but acknowledge this determination in respect of the frequency of the days to be in this respect convenient.

8. The same also is manifest by this that from the beginning of the Creation, when there was no place for ceremonies that had respect to Christ the Redeemer the seventh day, or one of seven was set apart for the worship of God, Gen. 2. 3.

9. For whereas some do contend, that this was spoken by a prolepsis or anticipation; or that the seventh day was at that time sanctified in the mind and purpose of God, not in execution: or that then there was a foundation laid of that sanctification to come; and not the obligation or Law it self. This may be refuted by divers arguments. For

1. This anticipation never came into any man's mind, who was not before anticipated with prejudice about the observation of the Lords Day. The Jews of old did never dream of it; whose received opinion was, that this feast was among all Nations from the beginning of the World. Philo. 14. In the new Testament there is no such thing taught or declared. The authors themselves of this opinion do grant it to be probable, that some observation of the seventh day, did begin from the beginning of the Creation. Suarez de diebus Fest. The best interpreters (Luther, Calvin, &c.) Whom none will affirm to have offended on that side in giving too much to the Lords Day, do simply, and candidly acknowledge, that the seventh day was sanctified from the beginning of the World.

2. There can be no example given of such like anticipation in all the Scripture: for although the name of certain places are sometime used, proleptically, especially in the book of Genesis, yet there is no mention at all of such a proleptical Institution, either in that book, or in any other of the whole sacred Scripture.

3. The words and phrases of the very place evince the contrary. Gen. 2. 2, 3. For the perfection of the Creation is twice joined together with the sanctification of the seventh day in the very same manner and phrase, as the Creation both of other Creatures and of man himself, is joined with their blessing. Genesis 1. 21. 22. 27. 28.

4. Neither the purpose of God, nor a naked foundation of the thing it self sufficeth, to ground and uphold such a phrase of Sanctification and Benediction. For by this reason it might be said, that God sanctified Water, Bread and Wine for the Sacraments of the New Covenant, from the time that he gave the promise of breaking the Serpents head by the seed of the woman. Genesis 3. 15. For then God did purpose to seal that covenant of grace by such seals, some foundation of which seals also was laid partly in the promise it self, and partly in the creation of those things which might actually be used to such sealing. 5. From such a foundation laid in the first Creation, the Prophet gathers a perpetual rule and Law. Malac. 2. 15. Did he not make one? and why one? To seek a godly seed. So in like manner may we: did not God rest the seventh day? and why the seventh day? to sanctify the seventh day to God. 6. Upon this very thing the arguing of the Apostle seems to be grounded, Hebrews 4. 3, 4, 5, 7, 8, 9. Which is thus. There was a double rest mentioned in the Old Testament, whereof the godly were made partakers in this life. One was of the Sabbath, and the other was of the Land of Canaan: but David Psalm 95. promising rest, speakth not of the rest of the Sabbath, because that was from the beginning of the World: nor of the rest in the Land of Canaan, because that was past, not to be expected. To day therefore he understands a certain third rest, that is, eternal in Heaven.

10. Neither doth it any thing hinder this truth, that it is not recorded in the History of Genesis, that the observation of the seventh day was solemnly kept by the first Patriarchs. For

1. All and every thing which was observed by them for a thousand and five hundred years, neither could nor ought to be particularly declared in so short a History as is that of Genesis. Also after the Law of the Sabbath delivered by Moses, there is no mention in the book of Judges and some other Histories, of the observation of it.

2. If this very thing be granted that the observation of this day was for the most part neglected, yet this ought no more to make the first institution doubtful, then Polygamy of the same times can shew that the sacred Laws of Wedlock were not equally in time with the very first marriage.

3. Before the promulgation of the Law in Mount Sinai, the observation of the Law is propounded and urged, not as a new thing, but ordained of old. Exodus 16. 24. 30. Which although it may be affirmed of sacrifices

and some other ceremonial observations, yet in the Sabbath, there seems to be for the reasons before put, a certain respect had unto the first institution, which was equal in time with man's Creation, which is also declared in the 30. Verse in that word of the time past, hath given you, &c.

4. Among the very Heathens, there were always those foot-steps of the observation of the seventh day, that it is more then probable, that the observation of the seventh day was delivered them from those Patriarchs whose posterity they were.

Josephus in his last book against Appion, denies, That there can be found a nicity either of the Greeks or Barbarians, which had not taken the resting from labour on the seventh Day, into their own manners. Clemen's Alexandrinus Lib. 5. Stromat. doth demonstrate the same thing also: . That not only the Hebrews, but the Greeks also observe the seventh Day. Euseb. de praeparatione Euangelica lib. 13. affirmth, that not only the Hebrews, but almost all as well Philosophers as Poëts, did know that the seventh day was more holy. Lampridius in Alexandro Severo, tells that on the seventh day, when he was in the City, he went up to the Capitoll and frequented the Temples. Neither is it far from this purpose that holy days were wont to be granted to children in Schooles on the seventh day. Lukeianus in Pseudologista, Aulus Gellius. li. 13. cap. 2. And some heathen Doctors, were wont to dispute only upon the Sabbaths, as Suetonius relates of one Diogenes, lib. 3. Hesiod. lib. 2. Dierum.. Lis.

5.The former forgetfulness or carelesnesse, and neglect of this day, is easily seen to be reproved by that same horratory word, which is used in the beginning of the fourth Commandment. Remember.

11. But the right, and moral perpetual authority of this institution is most of all declared from this, that it is expressly commanded in the Decalogue; for this is a most certain rule, and received among all the best Divines; That moral precepts were thus differenced from ceremonials and Judicals, that all and only morals were publicly proclaimed before all the people of Israel from Mount Sinai, by the voice of God himself, and afterward also written, and written again as it were by the finger of God himself, and that in Tables of stone, to declare their perpetual and unchangeable continuance; Christ also doth expressly testify that not one Jot, or tittle of this Law should perish. Matthew 5. 18.

12. That which is commanded in the fourth Commandment, is not indeed of a moral nature in the same degree and manner altogether with those things that are commanded, for the most part in all the other Commandments; because it belongs to positive right, whence also it is, that whereas the three former Commandments were propounded negatively, by forbidding those vices unto which we are prone by the depravity of our nature, this fourth Commandment is first propounded affirmatively in declaring and commanding that which in this part pertains unto our duty, and afterward negatively, by forbidding those things which are repugnant to this duty; which also is in part the reason of that admonition which is specially prefixed before this precept, Remember the Sabbath day, that is, Remember to keep this day, as it is explained, Deut. 5. 18. Because it may more easily be forgotten, seeing it belongs to positive right, then many other things which are more natural. Yet this positive right upon which this ordinance is grounded, is Divine right, and in respect of man altogether unchangeable.

13. Those who turn this fourth Commandment into allegories of a cessation from sins, and from the troubles of this life, and such like, and thence do feign a fourfold, or a fivefold Sabbath, according to their manner, who play with Allegories, they attribute nothing at all to this member of the decalogue, which doth not as well, and much more properly agree to many Jewish ceremonies, which are now wholly abrogated.

14. But those that would have this precept ceremonial (as they would have the second to be also) besides that they are sufficiently refuted, by those things which have been spoken before, they contradict the express testimony of Scripture, which affirms that ten words, or moral precepts are contained in the decalogue, Exod. 34. 18. Deut. 4. 13. & 10. 4. Where they leave only nine, or rather eight.

15. They who would have that only to be moral in this precept, that some time, or some certain days, should be assigned to Divine worship, do no more make this ordinance to be moral, then was the building of the Tabernacle and Temple among the Jews. For by that very thing this was declared to all to be the perpetual

Will of God, that some fit place is always to be appointed for Church meetings, and public exercises of Divine worship: so that by this reason, there is no more a moral precept given touching some time of worship, then there is given touching the place, and so neither that indeed (which only they leave in the fourth precept.) Thou shalt observe Feast-days, ought any more to be put in the Decalogue then this, Thou shalt frequent the Temples.

16. Moreover, the yearly Feasts, new Moons, and the like ordinances, which were merely ceremonial, do contain that general equity also in them, and do still teach us that some certain and fit days ought to be appointed for public worship: finally, by this reason God should by this Commandment command several men, nothing at all: for seeing the institution of days by this opinion is only commanded immediately, and it is not in the power of private men to ordain these or those days for public worship, by this, means nothing at all should be commanded but at their will who are in public office: neither should any thing be commanded them in special, but only in general, that they do according to their wisdom in setting apart days to public worship, so that if it seem good to them to appoint one day of twenty or thirty to this use, they cannot be reproved of any sin in this respect, as if they broke this Commandment.

17. If there were ever any thing ceremonial in the Sabbath in respect of the very observation of the day, that is to be accounted for a thing added to it, or a constitution coming extrinsically, beyond the nature of the Sabbath, and the first institution of it; and so it nothing hinders but the institution of the seventh day was simply moral: for so there was a ceremonial respect of some type added to some other Commandments, as in the authority of Fathers, and the first borne of Families, which pertain to the first Commandment, there was a certain adumbration of Christ, who is the first begotten among the Sons of God.

18. Neither yet doth it certainly appear in the Scriptures, that there was any ceremony properly so called, or type, in the observation of the seventh day: for whereas Heb. 4. 9. there is mention made of a spiritual Sabbatism, prefigured before by a type, it is under the respect of a type referred only to the rest promised in the Land of Canaan, and by comparison of things like to the rest of God; but in no sort, or in the least signification is it referred to the rest commanded in the fourth Commandment, as unto a type or shaddow.

19. But whereas in Exod. 31. 13. 17. And Ezech. 20. 20. The Sabbath is called a sign between God and his people, it cannot thence be made a type or representation of any future grace: Because 1. A sign doth often note the same that an argument, or instruction, as also the most learned interpreters do note upon. Exodus 31. It is a sign between me, &c. that is, an instruction. So our mutual love is a sign that we are the Disciples of Christ. John 13. 35. But it is not a type. 2. The Sabbath in those places is not said to be a sign of some thing to come, but present, as every visible concomitant adjunct is a sign of the subject being present. For in the observation of the Sabbath there is a common, and public profession of that communion which is between God and us: as therefore all solemn profession is a sign of that thing whereof it is a profession, so also the Sabbath is in that common respect called a sign.

20. And this is the most proper reason, why the observation of the Sabbath is so much urged, and the breaking of it so severely punished in the old Testament: namely because there was in the Sabbath a common and public profession of all Religion; for this Commandment as it is a close of the first Table of the Law, doth thus summarily contain the whole worship of God, whilest it commands a certain day for all the exercises thereof. Esay 56. 2.

21. There were many ceremonies ordained about the observation of the Sabbath: but the observation of the Sabbath was no more made ceremonial by them, then it was judicial or political, because of those judicial Laws, whereby it was then provided that it should be celebrated most religiously. Exod. 31. 14.

22. That accommodation of the fourth Commandment unto the special state of the Jews, which was in the observation of the seventh day from the beginning of the Creation, doth no more make the precept it self ceremonial, then the promise of the Land of Canaan, made to the people of Israel, That thou mayst live long in the land which the Lord thy God giveth thee, makes the fifth Commandment ceremonial: or more then that Preface, I am the Lord thy God which brought thee out of the Land of Egypt, makes all the Commandments ceremonial.

23. It may indeed be granted that a more strict observation of the Sabbath was commanded in those days, applied to the time of Pedagogy and bondage, which is not of force in all ages; yet this hinders not, but the observation it self is plainly moral and common to all ages.

24. Yet there can be nothing brought out of the Scriptures, which was at any time commanded about the strict observation of the Sabbath to the Jews, which by the same reason doth not pertain to all Christians, except the kindling of fires, and preparing their ordinary food. Exod. 35. 3. & 16. 14. And those precepts seem to have been special, and given upon particular occasion; for there is nothing said about the kindling of fire, but in the building of the Tabernacle, which God would declare was not so holy a work, but it might and ought to be intermitted on the Sabbath day. Neither is there any mention of the preparing of victuals, but when Manna was by a miracle sent from Heaven, which was also by a miracle preserved on the Sabbath day. And by the History of Christ it appears very likely that he did approve of preparing victuals, done by kindling of a fire, upon the Sabbath day. For being invited by the Jews to a feast which was had on the Sabbath day, he refused not to be present. Luke. 14. 1. &c.

25. Whereas the reason of the Sabbath doth sometime seem to be referred to the delivering of the people of Israel out of the captivity of Egypt, it doth not turn the Sabbath into a ceremony. For 1. All the Commandments are in some sort referred to the same deliverance, as appears by the Preface of the Decalogue. 2. It doth not appear that the Sabbath it self had any singular relation to this deliverance, but that there is mention made of the deliverance, out of Egypt, Deut. 5. 15. For that reason only, that seeing the Israelites had been servants before in Egypt, they ought the more readily and willingly grant this time of rest to their servants.

26. Whereas the last day of the week was of old observed; this was anciently ordained by God from the time of the first Creation, because God did that day cease from the works of Creation.

27. Whereas the last day of the week is now changed into the first day, this was not done by human, but Divine authority. For he only can change the day of the Sabbath, who is Lord of the Sabbath, that is, Christ. Marc. 12. 8. Whence also that first day which succeeded, is properly called the Lords Day.

28. If this Lords Day be granted to have been of Apostolic-al institution, yet that authority which it is Built upon, is nevertheless divine; because the Apostles were no less guided by the spirit in holy institutions, then in propounding the doctrine of the Gospel, either in word or writings.

29. Also seeing this institution was grounded upon no special occasion that was to continue for a time only, whereby it might be made temporary, it doth necessarily follow, that the mind of the Ordainer's was, that the observation of this day should be of perpetual and unchangeable right.

30. Yet it is more likely that Christ himself was the author of this institution in his own person. 1. Because Christ was no less faithful in ordering his whole house, or the Church of God, as touching all things that are generally necessary and useful then was Moses, Heb. 3. 2. 6. But no Christian can with any reason deny that the observation of this day is generally profitable, & in some sort necessary for the Churches of Christ. 2. Because Christ himself did often appear upon this very day to his Disciples gathered together in one place after the resurrection, John 20. 19. 26. 3. Because He poured out the holy Spirit upon them this very day, Acts 2. 4. In the practise of the Churches in the time of the Apostles when there is mention made of this observation of the first day, Acts 20. 7. 1. Cor. 16. 2. It is not remembered as some late Ordinance, but as a thing a good while received among all the Disciples of Christ. 5. The Apostles did in all things deliver those things to the Churches which they had received of Christ, 1. Cor. 11. 23. 6. This institution could not be deferred not one week after the death of Christ, and that law of one day in every week to be sanctified according to the determination of God himself remain firm: which law hath been demonstrated before to be of perpetual right. For the Jewish Sabbath was in respect of the determination which it had to the seventh day abrogate in the death of Christ: For whereas it is read that the Apostles sometime after were present in the assemblies of the Jews that day of the Sabbath, Acts 13. 14. & 16. 13. & 17. 2. & 18. 4. they did that chiefly in that respect, because then was the fittest occasion to preach the Gospel to the Jews; as also afterward the Apostle did greatly desire to be at Jerusalem on the day

of Pentecost, Acts 20. 16. because at that time there was the greatest concourse of the Jews to be in that place. 7. If the institution of the Lords day was deferred so long, till the Apostles had made a separation from the Jews, and had their meetings apart, Acts 18. 6, 7. & 19. 8. as some would have it; then all that space of time which came between the death of Christ and this separation, which was above three years, the fourth Commandment had bound none to that observation of any day: because the Jews day was already abolished, and by this opinion there was no new brought in the room, and so there were only nine precepts in force all that time. 8. The reason it self of this change confirms the same, which is by the consent of all referred to the resurrection of Christ: namely, because this day the creation of the new world or the world to come, Heb. 2. 5. in which all things were made new, 2. Cor. 5. 17. was perfected, so that God did now in Christ rising again from the dead, cease or rest from his greatest work. As therefore in the beginning of the creation, when God rested from his works, he then blessed and sanctified that day wherein he did rest: so also it was meet that that very day wherein Christ did rest from his labours, himself also should sanctify the same day. Neither is that easily to be rejected which is urged by some of the Ancients, out of Ps. 118. 24. This is the day which the Lord hath made; for in that very place is treated of Christ's resurrection, as Christ himself interprets, Mat. 21. 42. 9. It was also most meet that the day of worship in the New Testament should be ordained by him, by whom the worship it self was ordained: and from whom all blessing and grace is to be expected in all worship.

31. They who account the observation of the Lords day for a tradition not written, they are hereby sufficiently refuted. 1. Because there is no one thing which depends upon tradition not written of such moment, as is the observation of the Lords day, by common consent, and the consent of all Christians almost. 2. By this means there is a door opened to bring in divers superstitions, and human devices into the Church of God, or at least to prop them up when they are brought in. 3. Many among the Papists are ashamed of this invention: for although all the Papists to cloak their superstitions, are wont to give too much to Ecclesiastical traditions, yet in the observation of the Lords day that impression of Divine authority appears that it hath compelled not a few of them, to ascribe it not to any human, but to Divine right. Bannes in 2. 2. q. 44. a. 1. Author supplementi adsummam Pisanam verb. Dominica; Abbas in cap. licet defer. n. 3. Aug. ver. feria. n. 3. Silvester. ver. Dominica q. 1. 7. Alexander also the third Pope of Rome in the very Canon law, deferiis cap. licet affirms, that the Scripture as well of the old as new Testament, hath specially deputed the seventh day for man's rest, that is (as Suarez interprets de dieb. fest. cap. 1.) both Testaments have approved the manner of deputing every seventh day of the week for the rest of man, which is to depute the seventh day formally, although materially the same was not always deputed: and in this manner it is true that that seventh day in the old law was the Sabbath, and in the new is the Lords day. 4. They among themselves who account the Lords day among traditions do account baptizing of children also, and that with greater shew in the same place and number. But all our Divines, who have answered the Papists touching those examples of traditions, do always contend that those institutions and all other which are of the same profit and necessity, are to be found in the Scriptures themselves.

32. Those things which are wont to be brought on the contrary out of the Scriptures, Rom. 14. 5. Gal. 4. 10. Col. 2. 16. do nothing at all hinder this truth. For first, in all those places the observation of some day to religious use by the ordinance of Christ is no more condemned or denied, then the choice of some cerraine meat to a religious use by the ordinance of the same Christ: but no Christian is so void of all reason, that he would conclude out of those places, that the choice of bread and wine in the Lords Supper for a religious use, is either unlawful, or not ordained by Christ: neither therefore can any thing be concluded from them against the observation of the Lords day by the use and institution of Christ. Secondly, the Apostle Rom. 14. doth expressly speak of that estimation of days, which did at that time breed offence among Christians; but the observation of the Lords day which the Apostle himself teacheth, hath at that time taken place in all the Churches, 1. Cor. 16. 1. & 2. could not give any occasion of offence. Thirdly, it is most like that the Apostle in that place doth treat of chusing of days to eat or refuse certain meats: for the question of that dispute is propounded verse 2. of meats only: in the 5.

and 6. verses, the esteeme of a duty is joined with it as pertaining to the same thing, and afterward through all the rest of the CHAPTER he treats only of meats, making no mention of days. Fourthly, in that place to the Galatians, it is expressly treated of that observation of days, months, and years, which pertained to the bondage of weak and beggarly elements, Chap. 4. 9. but it was far from the Apostle, and altogether strange to Christian religion so to account any precept of the Decalogue, or any ordinance of Christ. Fifthly, in Col. 2. it is specially & expressly treated of those Sabbaths which were of the same kind with new Moons, and were ceremonial shadows of things to come in Christ: but the Sabbath commanded in the Decalogue and our Lords day are altogether of another nature, as hath been before demonstrated.

33. Neither is Christian liberty at all diminished by this opinion, (as some without cause do seem to fear) for it is not a liberty, but a licentiousness not Christian, if any think themselves freed from the observation of any precept of the Decalogue, or from the institutions of Christ: and experience also teacheth that licentiousness, and neglect of holy things doth more and more prevail, where a due respect is not had of the Lords day.

34. Neither also was Adam subject to any bondage, because he was tyed to sanctify the seventh day by a special observation.

35. But as the beginning of the old Sabbath was at the evening; because the Creation also began at the evening, because the common mass was created before the light, and the cessation of the day from the work of Creation began also at the evening; so also the beginning of the Lords day doth seem to begin from the morning of that day, because the resurrection of Christ was betimes in the morning, Mark. 16. 9. John 20. 1.

36. For the right observation of this day two things are necessary, rest, and the sanctification of this rest.

37. The rest which is required is a cessation from every work which might hinder the exercises of Divine worship: we must therefore abstain that day. 1. From all these works which are properly called servile: for seeing such works were of old by name excluded, in all other solemn feasts, Levit. 23. 7. 8. 25. 32. 36. Numb. 28. 25. much more were they excluded from the Sabbath.

38. But it is ridiculous by servile works to understand sins or mercenary good works, or done (after the manner of servants) for reward (as some do understand them by a certain Allegorical sport:) for sins are not forbidden and unlawful at some certain times, but always and every where: neither doth it pertain to the fourth Commandment to deal with all sins to be forbidden; although this may in some sense be granted that divers sins do take some aggravation from thence if they be committed upon so holy a day, Isaiah 28. 4. those evil works also which are done upon fear or hope, that is altogether servile, have in respect of their manner the same nature with other sins.

39. But servile works are properly those, to the performance whereof servants or servile men are wont to be used, such as are mechanical works, and all those to the performance whereof great labour of the body is required, as to plough, to dig, &c. 2. Besides those works there are forbidden also upon that day all works that are ours: as is gathered from the opposite concession which is given in the fourth precept, Seven days shalt thou work and do all thy work.

40. Whence we may gather with the words following, on the Sabbath day thou shalt do no work: that all those works are forbidden which are properly called ours, although they be not to speak strictly, servile, or mechanical.

41. Now those are our works which pertain to the uses of this life, that is, which are exercised in natural and civil things, and do properly pertain to our gain and profit: of which kind are those which of their own nature are not servile but liberal, as studying, exercises of liberal arts; much more those which are common to free men and servants, as to Jorney, to handle civil causes, &c.

42. For so this phrase is explained, Isa. 58. 3. Ye do that which delighteth you, that ye may exact all your labours, that is, ye do carefully your own matters, Verse 13. doing thine own ways. But because Isaiah in that chapter doth also and chiefly treat of wicked actions, and those works which are unlawful at all times, as appears verse 6. Therefore some godly Divines do seem to err, who are wont to gather out of that place, that every word or thought that is human, or pertains to men, used on the Lords day, is to be accounted sin: for all human words, deeds, or thoughts upon that

day whereof that CHAPTER handleth, (whether it be the Sabbath properly called, or a solemn feast) are not there judged to be impertinent, and in that respect simply reprehended; but those only which are wont to concern our gain, either simply unlawful or repugnant to holy exercises, as appears verse 3. & 6. Concerning such servile and vulgar works there is such a strict law, that upon the Sabbath day men may not go on in their work, no not in time of ploughing and harvest simply; that is, at those times which are most opportune and as it were necessary for man's life, Exod. 34. 21. Nor in those things which do mediately and remotely pertain to holy things, as was the building of the Tabernacle, Exod. 31. 13. Much less is it lawful to enter into any ordinary journey, Exod. 16. or to frequent Marts or Faires, Nehem. 13.

43. Yet here are excepted; 1. All those works which belong to common honesty: for seeing at all other times we ought, so especially upon that day which is specially dedicated to Divine worship, to be have and carry our selves decently: all those things which do simply pertain thereunto are understood to be permitted. 2. Those things which are imposed on us by some singular necessity, Mat. 12. 11. In which number notwithstanding those things are not to be accounted, which men make or fain to themselves as necessary: but those things which it appears to be necessary and unavoidable, by the providence of God, and which we are not aware of, that is, when such a necessity urgeth as the Scripture it self allows as a sufficient cause to do any ordinary thing. 3. All those works which do directly respect the worship and glory of God, Mat. 12. 5. John 5. 8, 9. For in that case those works which are of their own nature servile, do pass into the nature of holy actions, neither are they properly our works, but Gods works.

44. This rest, although in it self absolutely considered, it is not, neither ever was a part of worship; yet as it is commanded of God as a certain necessary thing unto his worship, and is referred also to it, so far it is a part of that obedience which pertains to religion and the worship of God.

45. The sanctification of this rest and day is a special applying of our selves to worship God, upon that day which is intimated in those phrases, He sanctified that day, and it is a Sabbath to the Lord thy God.

46. Here public worship ought chiefly to be respected, whence also it is that the Sabbath is called an holy Convocation, Levit. 23. 13. Acts 13. 14. & 15. 23. & 16. 13. But that that public convocation of the Church ought to be had both before and after noon upon the Lords day, it appears sufficiently, by that double burnt-offering of the Sabbath, in the morning and the evening, Num. 28. 9.

47. But the rest of the day ought to be spent in exercises of piety: for although there was of old an offering peculiar to the Sabbath, yet the continual or daily offering with his drink-offering was not to be omitted, Num. 28. 10.

48. Also the public worship it self seeing it is most solemnly to be celebrated, doth necessarily require these exercises of reading the Scripture, meditation, prayer, holy conferences and contemplation of the works of God: whereby we may be both more prepared to public worship, and that worship may be made truly effectual to us.

49. Contrary to his ordinance of the Lords day are all feast days, ordained by men, they being accounted for holy days, as the Lords day ought to be accounted.

50. For it is most agreeable with the first institution, and with the writings of the Apostles, that one only day in the week be sanctified.

51. The Jews had no feast days rightly sanctified, but by divine institution.

52. Yet any days may be piously turned into occasion of furthering the worship of God.

53. Also when God by his special judgements calls to more solemn fasting, those days are to be accounted as it were for extraordinary Sabbaths:

54. Contrary also to the observation of this day and all transactions of business, exercises, feastings, sports, and such like, whereby the mind of man is this day drawn away from the exercises of religion.

Chapter 16.
Of Justice and Charity toward our neighbour

Thus much of Religion: Justice follows, which is contained in the Second Table.

1. Justice is a virtue whereby we are inclined to perform our duty due to our neighbour. So the duty of children towards their parents is said to be just, Ephes. 6. 1. And the duty of masters towards their servants is called right and equal, Col. 4. 1. And all those things which we owe to our neighbour, are performed in

living justly.

2. But justice in this place is not taken most generally, as setting forth every duty to another: for so it contains even religion it self: for that justice which is said to be general, is no other thing then virtue in general; as hath been before declared; when we did shew that justice was the chief among the general affections of virtue: neither must it be understood most particularly to respect the quantity either of the thing deserved or received, for so it contains only a few duties of the second table, namely those whereby like is returned for like: but it is here used in a certain middle way, whereby it sets forth the mutual duty between those who are bound by the same right; in which sense it contains all the force of the second Table.

3. It hath for the object our neighbour, that is, every one whether man or Angel also, who is or may be with us partaker of the same end and blessedness, Luke 10. 36, 37.

4. Hence neither holy men, whatsoever they shall be, nor Angels themselves can be a fit object of religion, or of that religious worship which is commanded in the first Table, but only of Justice or of that duty that is due to our neighbour which is contained in the second Table: whence also those arguments taken from the nature of the thing, do exclude all adoration of the Creatures. Acts 10. 26. Rise, for I my self also am a man: Revel. 22. 9. See thou do it nor, for I am thy fellow servant, and of thy brethren the Prophets, and of those that keep the words of this Book, worship God. Rev. 22. 9.

5. Both in this number and name, every one is by proportion included even in respect of himself; for every one is first a neighbour to himself, then to others. Whence also it is that there is no singular precept given whereby a man may be ordered toward himself: for whilest he is rightly ordered toward God, and toward his neighbour, he is also ordered toward himself; but with this difference, that that disposition whereby any is made fit to perform his duty to God and his neighbour, pertains to his perfection; but he must also perform the same duties both to his neighbour and himself, (but not to God, and himself.)

6. But because that manner whereby duties are to be exercised toward our neighbour, is with respect and affection to their good; hence this same virtue is called charity toward our neighbour. Matt. 22. 29. Marc. 12. 31.

7. In this charity there is always love of union, of wellpleasednesse and good will, as in that love which is toward God; but there is also added oft times the consideration of mercy, when the misery of our neighbour is respected, which hath no place in our charity toward God.

8. But this band of Justice and affection of Charity ought always to flow, and be derived from Religion toward God; for seeing Religion gives the chief honour to God, it causes that obedience be given to his will in those things also which do immediately respect the Creatures; whence all they who neglect their duty towards men, are denied to honour God, but rather do contemn him. 1. Sam. 2. 30. Also charity towards God which is contained in Religion, doth of its own nature produce charity towards men, as they are in some sort partakers of the Image of God: whence also we are said to love God in men, and men in God, which is one reason of that phrase, beloved in the Lord.

9. Hence nothing is properly due to man which is contrary to Religion. Acts 4. 19. & 5. 29. Whether it be right in the sight of God to obey you rather then God, judge ye: we must obey God rather then men.

10. Hence also the truth of Religion cannot consist with the neglect of Justice, and Charity toward our neighbour. James 1. 27. Religious worship, pure and undefiled before God and the Father, is this, to visit the fatherless, and widows in affliction. 1. John 4. 20. 21. If any one say I love God, and hate his brother, he is a liar. This Commandment have wee from God, that he that loves God, love his brother also.

11. Hence finally religion is best proved, and tried by Justice, according to the frequent use of the Scripture, which argument notwithstanding doth serve much more certainly for negation, then affirmation, if it be understood of the outward works & offices of Justice: because such works of Justice may be sometime present, where true religion is wanting; but if true religion be present, they cannot be wholly absent.

12. By the same reason also unjust works do more argue a man to be ungodly, then those which are just do argue a godly man: whence the works of the flesh are said to be manifest. Gal. 5. 19. Which is not affirmed of the fruits of the spirit, Verse 12.

13. The order of this charity is this, that God is first and chiefly to be loved by charity, and so is as

it were the formal reason of this charity toward our neighbour: next after God we are bound to love our selves, namely with that charity which respects true blessedness; for loving God himself with love of union, we love our selves immediately with that chief charity which respects our spiritual blessedness: but we ought to love others whom we would have partakers of the same good with us, secondarily as it were; moreover others may be deprived of this blessedness without our fault, but we our selves cannot; therefore we are more bound to will and seek it for our selves then for others.

14. Hence it is that the love of our selves hath the force of a rule or measure unto the love of others: Thou shalt love thy neighbour as thy self.

15. Hence it is never lawful to commit any sin for anothers sake, although our offence may seem small, and to be a chief good, which wee should seek to another: for he that wittingly and willingly sinneth hateth his own soul. Prov. 8. 36. & 29. 24. He that sinneth against me, offereth violence to his own soul. He that partaketh with a thief, hateth himself, and he that hearing cursing declareth it not.

16. Among other men none indeed ought wholly to be removed from the embracing of our charity, who is capable of blessedness; for if we love God above all things, no enmities will so far prevail with us, but we may love our very enemies for God. Mat. 5. 39. Rom. 12. 17. 1. Thess. 5. 15. 1. Pet. 3. 9.

17. But among men those are more to be loved then others, that come near to God, and in God to our selves. Galatians 6. 10. Let us do good to all, but especially to the household of Faith.

18. But because they that believe, are more near both to God, and to us also spiritually, then those who do not as yet believe, therefore also are they more to bee beloved.

19. Yet this is so to be understood, that it be referred to the time present and the immediate affection; for we may will the same good to some other as much or more in time to come, the grace of God and faith coming between; in which sense that affection of the Apostle concerning the Israelites is to be taken. Rom. 9. 3.

20. If among those that are to be beloved there be no apparent disparity neither in respect of God, nor in respect of us, then they are equally to be beloved.

21. But if any apparent disparity appear, either in their nearness to God or to our selves, then he who exceeds in any nearness, is more to be beloved, that is, when we cannot exercise the act of our love alike toward all, we are more bound to place our love on those whom God hath by some special nearness or communion commended to us, then on others. Therefore although we ought equally to will the salvation of others; yet the exercise and care of this will is chiefly due to those, that are near joined to us in some special respect; as a Soldier although he ought to wish well to all his fellow Soldiers, yet he is bound to take most care of those who are of the same band, and are next adjoined in the same Rank. This appears in that example of Paul, who did more fervently desire the conversion of the Israelites then of other Nations; of which affection he gives this one reason, because they were his brethren, and and kindred according to the flesh. Rom. 9. 3.

22. Yet in this prerogative of charity we must wish to those that are near unto us, rather those good things which pertain to that conjunction, whereby they come near unto us, as spiritual good things to those who are most spiritually joined to us, and natural good things to those with whom we have a natural nearness; not that those kind of good things are in our desires to be separated one from another, but because the very kind of conjunction, is as it were a bek from God whereby he stirs us up to bestow our pains chiefly in this or that kind.

23. Hence it follows, first. That kindred in blood, Caeteris paribus other things answerable, are more to be beloved then strangers, in those things which pertain to the good things of this life: and among those that are near in blood, those that are the nearst to be most loved.

24. Secondly, that some special friend is more to be beloved, then an ordinary kinsman in blood, at least in those things, which pertain to the common duties of this life, because friendship may be such that it may make a near conjunction then consanguinity it self considered by it self. Prov. 18. 24. For a friend is near then a brother.

25. Thirdly, that parents are to be loved more then any friend, because the nearness of parents is greater then of friends as touching the communicating of those things which are most intimate to us. 1. Tim. 5. 4. If any widow have children or nephews, let them

learn first to shew piety towards their own house, and to recompense their parents: for this is honest and acceptable in the sight of God.

26. Fourthly, that parents are more to be beloved then children, in those good things which ought to redound from the effect to the cause, as Honour, Esteem, Reverence, Thankfulness and the like. But that children are more to be loved then parents in those things which are derived from the cause to the effect; of which kind are, Maintenance, Promotion, Providence and the like.

27. Fifthly, that husbands and wives are to be loved more then parents or children, in those things which pertain to society and union of this life; for that is the greatest nearness, whereof it is said, they shall be one flesh. Gen. 2. 24. Matthew 19. 5. Therefore shall a man leave his Father, and Mother, and shall cleave to his Wife, and they shall be one flesh.

28. Sixtly, that they that have deserved well of us are more to be beloved then others, and among those such as have communicated spiritual good things to us are most to be beloved: let him that is taught in the word communicate to him that taught him, all good things, Gal. 6. 6.

29. Seventhly, that a community or whole society is more to be beloved then any member of it, because the conjunction of a part with the whole is greater then with another part; and therefore, that a prince whose life and safety is necessary or most profitable for the common good, is more to be beloved, then any or divers of the common people, nay more then our selves in temporal things. 2. Sam. 21. 17. Thou shalt go no more with us to battle, least thou quench the light of Israel. Lament 4. 20.

30. There be two Acts of charity toward our neighbour: Prayer for his good, and working of it. Mat. 5. 44. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which hurt you and persecute you.

31. This Prayer as it respects the honour of God, pertains to religion in the first Table: but as it respects the good of our neighbour, it pertains to Justice, and Charity toward our neighbour in the second Table.

32. We must pray for all those good things, which religion commands us to wish to him, whether they be spiritual, or corporal.

33. In this praying is included not only petition, but also giving of Thanks, whereby we praise God for the good things which he hath bestowed on our neighbours. Roman's 1. 8, 9, 10.

34. To his praying is opposed that imprecation which tends to the hurt of our neighbour, which is called cursing. Mat. 5. 44.

35. Working of good toward our neighbour is an endeavour, concerning him, tending to his good; whence also it is called good deed. Matthew 5. 44. And love in deed. 1. John 3. 18.

36. This working is distinguished from praying; because although prayer be also an endeavour tending to the good of our neighbour, yet is not immediately exercised about our neighbour, but is directed unto God.

37. Yet unto this working those endeavours must be referred which are exercised about other Creatures for our neighbours sake: for then there is an efficiency in our actions of the same reason, as if it were exercised immediately about our neighbour himself.

38. Now this endeavour is either, by moral persuading, or real effecting.

39. An endeavour of moral persuasion is in propounding of good to be performed with arguments by which he may be stirred up to it.

40. And this is by admonition, and good example.

41. This admonition is taken generally for any warning, which is used by words, whether it be to procure and perform good to our neighbours, or to drive away and make up any hurt.

42. Therefore it contains in it our duty to teach and admonish. Colos. 3. 16. To observe others that we may whet them to love and good works. Heb. 10. 24. To exhort them also daily. Heb. 3. 13. To comfort them against sorrow and grief. 1. Thess 4. 18. And to correct them in a brotherly manner, if they be overtaken with some offence. Gal. 6. 1. Rev. 19. 17.

43. But this brotherly correction is then to be used; when we certainly know that the evil to be corrected is committed, when there is hope of some fruit, or good to follow upon our correction, either by the amendment of our brother that is fallen, or by preserving of others from partaking of the same; lastly, when there is fit opportunity in respect of time, or person, and the circumstances.

44. Unto this admonition is opposed consent, or communion with others in their sins. Eph. 5. 7. 11.

45. One is said to be partaker of anothers sin nine ways; which are thus set down in Latin.
Iussio, consilium, consensus, palpo, recursus,
Participans, nutans, non obstans, non manifestans.
That is summarily, consent is given to sinners, by counselling, defending, helping, permitting when we can hinder, and by holding our peace when we may profitable speak. Rom. 1. 32.

46. Good example is a representation of a good work, whereby others may be stirred up to perform the like. 1. Tim. 4. 12. Tit. 2. 4. 7. Mat. 5. 16. 1. Pet. 2. 12.

47. To good example scandal is opposed. 1. Cor. 10. 32. 33. Give no offence to the Jews, to the Gentiles, nor the Church of God.

48. A scandal is a representation of an evil work whereby others may either be stirred up to sin (whence it is called , or a cause of stumbling) or to be hindred or slackned from doing good, (whence it is called or a cause of weakening) and that is properly called a scandal, 1. Cor. 8, 9, 10. Take heed that your liberty be not an occasion of stumbling to the weak, &c. Rom. 14. 21. Wherein thy brother stumbleth, or is offended, or is made weak.

49. There is in every evil work which is made known to others, the respect of a scandal. Mat. 18. 6, 7, 8. Whosoever shall be an offence. If thy hand, foot, eye cause thee to offend. If thy brother sin against thee.

50. There is also sometime a scandal in a work of it self lawful, if it be not expedient in respect of others. 1. Cor. 8. 13. If my meat offend my brother, I will never eat flesh, least I offend my brother.

51. But an indifferent thing is said to be expedient, or not expedient, when all circumstances considered, it maketh, or maketh not to the glory of God, and edification of our neighbour.

52. There is no human authority that can make that action lawful, whereby a scandal is given to our neighbour.

53. But then a scandal is said to be given: either when some manifest sin is committed, or at least that which hath evident shew of sin is committed, so that it becomes known to others; or when that is rashly committed which is not necessary by Gods Command, and yet brings spiritual hurt to others: but much more if the perverting or troubling of our neighbour be by that very action directly intended.

54. But if there follow offence, not from the condition of our work, but from the pure malice of others, then it is called an offence taken, as that of the Pharisees, which is not our sin, but of those who are offended. Mat:15. 12, 13, 14. Knowest thou not that the Pharisees were offended at that saying? Let them alone: they be blind leaders of the blind.

55. But although this offence taken cannot be avoided by us; yet an offence given may and ought. For God never lays upon his a necessity of offending.

56. That scandal whereby one is said (metaphorically) to offend himself, or to give occasion of sinning to himself, is by proportion referred to an offence given.

57. A real effecting or procuring the good of our neighbour, is when we our selves perform something which of it self tends to the good of our neighbour without his help coming between. Heb. 13. 16. To do good, and to distribute forget not.

58. But although all acts of Justice ought to have charity joined to it, yet there are some wherein Justice doth more shine forth, and others wherein charity doth more rule.

59. Hence that distinction ariseth whereby some offices are said to belong to Justice strictly taken, and some belonging to charity; of which difference and formal distribution we have Christ the author. Luke 11. 42. Ye pass by judgment and the love of God.

60. Those are the acts of Justice which have in them the confederation of a debt and equality in respect of others.

61. Those are the acts of charity whereby the good of another is respected more then our debt.

62. The offices of Justice, are before, and of straighter obligation then they which are of charity.

63. Hence we are more bound to pay our debts, then to give any thing of our own; and he that offends another, is more bound to seek reconciliation then he that is offended.

64. There is in many things a double respect of Justice, one whereof respects the next end, and words of the Law, that bindeth, which is called Justice in the most strict sense; and the other, respects the remote end and reason of the Law which is called equity or .

65. The parts of this Justice are two, one whereof gives to every one his own, and it is called distributive Justice, the other restores to every one his own, and it may be called Emendative Justice.

66. Distributive Justice cannot be rightly performed

without a right judging of things and persons, and a meet comparison of things to things, and persons to persons, from whence ariseth that proportion which they call geometrical.
67. Unto distributive Justice is opposed accept-ion of persons, whereby one is preferred before another in the distribution of good due, without just cause.
68. Emendative Justice is either Commutative, or Corrective.
69. Commutative Justice is equality of the thing given, and received.
70. Corrective Justice, presupposeth some Injustice, and it is either civil or criminal.
71. Civil doth chiefly correct the injustice of the cause.
72. Criminal doth chiefly correct the injustice of the person.
73. To corrective Justice pertaineth revenge, and restitution.
74. Revenge is an act of corrective Justice, whereby punishment is inflicted on him, who hath violated Justice.
75. The end hereof ought to be the amendment or restraint of the offender, quietness and admonition to others, and so the preserving of Justice, and of the honour of God. Deut. 13. 11. & 17. 13. & 19. 20. & 21. 21. That all Israel may hear, and fear, and do no such iniquity in the midst of thee.
76. Restitution is an act of corrective Justice, whereby another is set again into the possession of that thing of his own whereof he was unjustly deprived.
77. Hence an action binding to restitution must be against Justice strictly taken, and not against charity only.
78. To this injustice injury is opposed.
79. To charity is evil will opposed, whether it be formal by a direct intention or virtual by interpretation.
80. Unto this ill will pertains unjust discord, which if it break forth into separation, especially in those things which pertain to religion, it is properly called Schism.

Chapter 17.
Of the Honour of Our Neighbour

1. Justice toward our Neighbour doth either immediately affect him or by means of some action.
2. Justice which doth immediately affect our Neighbour, doth either respect the degree of that condition in which our Neighbour is placed, or the condition it self absolutely considered.
3. As if respects the degree of it, it is called honour which is commanded in the fifth Commandment: which is said to be the first Commandment with promise, Eph. 6. 2. Either because it is the first of the second Table, or because it is the first Commandment in all the Law that hath a singular and proper promise joined to it.
4. Here society of men among themselves is supposed and established, private or economic, and public or politic, wherein one ought to serve another being joined together in mutual duties of Justice and charity, that they may exercise and shew towards men that religion whereby they worship God.
5. Hence that solitary life which certain Hermites have chosen to themselves as Angelical, and others imbrace for other causes, is so fare from perfection, that unless it be persuaded by some extraordinary reason (and that for a time only) it is altogether contrary to the law and will of God.
6. But because human society is as a foundation to all other offices of Justice and charity which are commanded in the second table of the law: therefore those transgressions which do directly make to the disturbance, confusion and overthrow of this society, are more grievous sins, then the breaches of the several precepts.
7. But although political society be established of God as well as economical, yet as there is some certain form of this economical (as also of Ecclesiastical society) prescribed to all people, it is not so of political; but it is left to their liberty, that (so as they preserve their power whole) they may ordain that society, which makes most for the establishing of religion and justice among themselves.
8. And this is one reason why there is mention only of parents in the fifth precept; because economical society only (which is plainly natural) should remain one and the same throughout all ages, and nations: unto which that also is added, that this is the first degree, wherein is the fountain and seminary of all society; whence also the authority of all others in superior power is set forth and mitigated by the name of Father, 2. Kings 2. 12. & 13. & 13, 14. Gen. 41. 8. 43. 1. Sam. 24. 12. 1. Tim. 5. 1.
9. Honour is an acknowledgement of that dignity or excellency which is in another with a due testification

of it.

10. It is called both an acknowledgement and testifying, because it consists neither in outward observance only, nor in inward only, but in both.

11. It is said to respect excellency or dignity, because we are not affected with reverence, but upon the apprehension of some excellency.

12. Hence that duty which is due to those who are placed above us in some eminency, is commonly and most properly set forth under the name of reverence: but by a synecdoche it sets forth every duty wherein the degree of dignity or excellency of another is respected, whether that degree be inequal in respect of us, or equal, Rom. 12. 10. In honour preferring one another, 1. Pet. 3. 7. Let men likewise dwell according to the knowledge of God, giving honour to the woman as to the weaker vessel; according that 1. Pet. 2. 17. Honour all men.

13. But it hath the first place among those duties which are due to our neighbour; First, because it comes nearst to the nature of religion and piety wherewith we worship God, whence also it is called religion or piety, not only by profane authors, but sometime also in the Scriptures, 1. Tim. 5. 4. Let him learn first to shew piety to his own family, &c. Secondly, because it is the bond and foundation of all other justice, which is to be performed to our neighbour: for by virtue of this duty of those degrees which it doth respect, men lead a quiet and peaceable life with all piety and honesty, 1. Tim. 2. 2. which doth also seem to be the proper reason of that promise which is adjoined to this fifth precept, that thou mayest prolong thy days upon earth, because without this mutual observance of superiours and inferiours among themselves, it could not be expected that the life of man should abide in its state.

14. Honour, as it respects the knowledge and opinion of others of him that is to be honoured, is called fame, Eccles. 7. 1. or a good name, Phil. 4. 8.

15. Hence honour as it is the external good of a man, doth not really differ from fame, but only in reason.

16. That office of honouring which we owe to all, is to preserve that state of dignity which they have, without being hurt.

17. Unto this office those vices are opposed whereby the fame of our neighbour is hurt.

18. The good name of our neighbour is hurt when that estimation which ought to be had of him is diminished, 1. Cor. 4. 13. Being defamed we pray. 2. Cor. 6. 8. By honour and dishonour, by evil report and good report.

19. We may diminish it either with our selves conceiving ill of him without just cause, which is called rash judgement, Mat. 7. 1. 1. Cor. 4. 3. or with others also.

20. The good name of our neighbour is diminished with others, by words, deeds, gestures, or other signs.

21. This also is done sometime directly and formally, with an intention to hurt, and sometime virtually and indirectly, or of the nature of the thing, or by circumstances adjoined.

22. When the fame of another is hurt by imputation of an evil of the fault or of punishment, if it be in his presence, it is called either a reproach, or derision, or a slander; if it be in his absence, it is called detraction.

23. Detraction is directly exercised about the evil of our neighbour four ways. 1. When a fault is falsely laid upon him. 2. When a secret fault is discovered without a just cause. 3. When a true crime is too much beaten upon. 4. When the deed is not disallowed, but the intention is blamed.

24. It is indirectly exercised about the good of our neighbour four ways also.

1. Denying that good which is to be given to our neighbour.
2. Hiding it.
3. Lessening it.
4. By praising it coldly.

25. The former ways are contained in his verse,

Imponens, augens, manifestans, in mala vertens.

26. The latter in this verse,

Qui negat aut minuit, tacuit, lau dat que remisse.

27. The good name of our neighbour is restored by retracting, or desiring pardon, or sometime also by recompensing of it.

28. The duties of honour, belong some to unequals, some to equals.

29. Among unequals, it belongs to superiors to excel in well deserving, but to inferiors to reverence and give thanks.

30. Inequality is either in some simple quality, or in authority and power.

31. Inequality in a simple quality, is either in respect of age, or in respect of gifts.

32. They that are above others in age, ought to go before them in grave example, Tit. 2. 4. That old women teach the younger women to be sober.

33. They that excel in gifts, ought readily to impart the same to the profit of others, Rom. 1. 14. I am a debtor both to the Grecians and Barbarians; to the wise, and the unwise.

34. They that are above others in power, are those who have right to govern others, whence also power is wont to be called jurisdiction; whose duty it is to administer justice and charity toward others in a certain eminent way, according to that power which they have committed to them, Job 29. 14. 1. I put on justice, and my judgement covered me as a robe, and as a Diadem. I was as eyes to the blind, and as feet to the lame, Col. 4. 1. Masters, do that which is right and equal to your servants.

35. This justice is administered in charity, by protecting and ruling.

36. Protection is an application of power to defend others from evil, Isaiah 32. 2. And a man shall be as an hiding place from the wind, and a covert from the tempest, &c. Where unto also pertains that providence whereby they provide necessary things for them, 1. Tim. 5. 8.

37. Ruling is an application of power to further others in good, Roman's 13. 4. He is the minister of God for thy good. 1. Tim. 2. 2. That we may lead a peaceable and quiet life in all godliness and honesty.

38. This ruling is exercised in directing and rewarding.

39. Direction is a propounding of that which is right and good, that it may be observed, Ephes. 6. 4. Fathers, bring up your children in the nurture and admonition of the Lord.

40. Unto this direction pertains the making and promulgating of good Laws in whatsoever society of men it be.

41. Rewarding is a recompensing of that obedience which is performed or denied to direction, 1. Pet. 2. 14. both to take vengeance on the wicked, and for the praise of them that do well. So Rom. 13.

42. Here distributive and emendative justice doth most shine forth: for although the justice in other men is the same, with that which is exercised in those superior, yet it doth most shine forth if it be administered with a fit power.

43. Hence the right of revenging doth not properly belong to others then those that have super-eminent power, Rom. 13. 4. 1. Pet. 2. 14. by whom when it is rightly exercised, it is not the revenge of men, but of God, 2. Chro. 19. 6. Take heed what you do for ye judge not for men, but for the Lord, who will be with you in the judgement.

44. They that are in higher power, ought to provide for the commodities of them over whom they are set in respect of their souls, that they may have means of salvation, Ephes. 6. 4. In respect of their bodies, that they may have food, raiment, and fit dwelling.

45. And these are either private persons or public.

46. Private, are the husband in respect of the wife, parents in respect of children, and master in respect of servants: where the power of the husband is moderated with a certain equality: the power of the master is merely commanding: but the paternal power is as it were mixed.

47. They that are in public authority, are either ministers or magistrates.

48. But there is this difference between magistrates and ministers of the Church. 1. Magistracy, (of this rather then of the other kind) is an ordinance from man: but the ordinance of ministers is from God, which is declared in the Scriptures, when the power of magistracy although it be ordained by God, Rom. 13. 1. yet it is called an human creature, 1. Pet. 2. 13. which name doth not at all agree to the lawful ministers of the Church. 2. Magistracy is an ordinance of God the Creator, and so belongs to all kind of men: but the Ecclesiastical Ministry is a gift and ordinance of Christ the Mediator, and so doth not properly and ordinarily pertain, but only to those who are of the Church of Christ. 3. A magistrate hath jurisdiction joined to his government, and so (if he be the supreme magistrate) upon just cause he may make and abolish Laws, and commit jurisdiction to others: but the ministers of the Church (considered in themselves) are merely mandatory, that have nothing of their own, but whatsoever they do lawfully, they do it as in Christ's stead who commands them, and so can neither make Laws, nor commit that power which they have received to others. 4. It belongs to magistrates to procure the common good both spiritual and corporal of all those who are committed to their jurisdiction, by politic means, and a coercive power, 1. Tim. 2. 2. but it is ministers duties to procure their spiritual good who

are committed to them by Ecclesiastical means, Acts 20. 28. Heb. 13. 17.

49. But they cannot be exactly distinguished, in the things themselves, the persons and causes, about which they are occupied: for there is nothing, person, or cause so Ecclesiastical, but in some respect it may pertain to the jurisdiction of the magistrate; neither is there any action so secular (so it be done by a member of the Church) but, so far as it respects obedience to God, it may pertain to the taking notice of by the Church.

50. Therefore the exempting of Ecclesiastical men (as they are called) from the jurisdiction of the civil magistrate, as also the unloosing then from obedience due to Magistrates, and Parents, brought in by Papists under a pretence of Religion and perfection, is altogether contrary to the perfect Law of GOD.

51. In respect of this ruling which comes from the power of superiors, there is due from inferiors, subjection and obedience. Hebrews 13. 17. Obey your leaders, and submit your selves.

52. Subjection is an acknowledgment of their authority. 1. Pet. 2. 18. Eph. 5. 22.

53. Obedience is the performance of those things that are prescribed. Eph. 6. 1. 5.

54. This obedience ought always to be limited according to the limits of power, which the superior commander hath.

55. Hence we must not obey men in those things which are against the command of God, for we must obey in the Lord, Eph. 6. 1. And in the fear of God. Col. 3. 22. Or also against the command of those superior persons who have greater authority then they.

56. Hence also that obedience must not be blind, or without examination of the precept: but an inferior ought to enquire so far as is requisite for the matter in hand, whether the precept is lawful, convenient and binding. Acts4. 19.

57. But if the precept be not lawful then an enduring of the punishment wrongfully inflicted, hath the place and force of obedience. 1. Pet. 2. 19. 20.

58. In respect of the good that is communicated either by the gifts, or by the power of superiors, inferiors do owe submissive thankfulness.

59. Thankfulness is a desire to recompense benefits received.

60. For it is a certain well wishing affection, having respect and proportion, to the benefit of another, yet so that it must not be contained in the affection it self, but must be manifested in answerable endeavour.

61. Thankfulness indeed is the common duty of all men, who have received any benefit from others, but there is a certain singular way of thankfulness, of inferiors towards superiors, which is declared in that word, when thankfulness is said to be submissive.

62. Hitherto pertains the relieving of their necessity, whether they stand in need of substance, help, or counsel. Gen. 45. 9..

63. This thankfulness, which respects those by whose benefit we do under God subsist, namely our parents, and country, or those who sustain the same person with them, is called piety. 1. Tim. 5. 4.

64. The duty of equals towards all their equals is, that one prefer another in honour: Rom. 12. 10. Ephes. 5. 21.

65. Friendship is towards some that are joined near in love and communion. Prov. 18. 24.

66. The beginning of all honour to be given to our Neighbour, especially of that which is due to superiors and equals, is humility.

67. This humility as a virtue, whereby one doth so moderate his esteem of himself, that he will not in any kind attribute any thing to himself above that which is meet for him. Phil. 2. 3. In humility of mind thinking every one better then himself.

68. Unto humility is opposed pride and envy.

69. Pride is an inordinate affection of a man's own excellency.

70. This affectation of a man's own excellency if it be exercised about good things that we have, it is called boasting: if about those things which we would seem to have, it is called arrogancy: if about the fame and esteem which we seek with others, it is called vain glory: if about dignities, it is called ambition: if about the undertaking of matters, which are beyond our strength, it is called presumption.

71. Envy is a sorrow for the good of our Neighbour, because it seems to diminish our own excellency. Num. 10. 29.

72. For if there be fear of anothers good, because wee see some evils like to come from thence either to others, or to our selves, it is not envy, but an honest fear, Prov. 28. 28.

73. If the cause of sadness be not that another hast

good, but that we have not, and that good is to be wished for by us, then it is not envy, but emulation. Rom. 11. 14.
74. If the cause of sadness be the unworthinesse of him, who enjoys that good, then it is not properly envy, but indignation. Pro. 29. 2.
75. Yet all these affections if they exceed measure, are wont to be noted in the Scriptures under the name of envy. Psal. 37. vers. 1. 7. Pro. 3. 31.

Chapter 18.
Of Humanity Toward Our Neighbour

1. Justice which respects the condition of our Neighbour absolutely considered, doth either respect the person of our Neighbour, or his outward commodities.
2. That which respects his person doth either respect his life, or his purity.
3. That which respects his life is humanity, and it is commanded in the sixth Commandment. For seeing here man's life is properly provided for, or as the Scripture speaks; Gen. 9. 5, 6. The soul of man and the blood of man; all that duty which is here handled is rightly set forth under the man: of humanity.
4. This Commandment doth not properly treat of the life of the brute Creatures, because they are in man's power, Gen. 9. 2. 3. Neither have they common society with man: yet because a fit disposition toward the life of man doth infer some respect to another image of his, which is found in other living Creatures: and cruelty against them is wont to declare a certain inhuman disposition, or by little and little accustom to it: therefore clemency and inclemency towards the brute Creatures, doth, pertain also hitherto as a certain appendix.
5. Humanity is a virtue whereby we are inclined to preserve the life of our Neighbour, and quietness thereof by lawful means.
6. But this is performed two ways, namely by supplying things helpful, and hindering things hurtful.
7. But seeing the life of man which ought to be preserved is twofold, spiritual, and corporal, hence the duties of humanity are some spiritual, and some corporal.
8. The spiritual duty is to do all things according to our power, which may further the edification of our Neighbour.
9. Of this kind are, prayer; good example and admonition, which are required of all.
10. For although these immediately in regard of their next end, be general duties of charity, yet mediately and in respect of the remote end, they pertain to the furtherance of the spiritual life of our Neighbour. James 5. 20.
11. There is the like reason, of ceasing from due offices pertaining to the salvation of our Neighbour, of consenting with other in their sins, and of offence given to them, which are sins opposed to those duties: for these do always hurt the spiritual life of our Neighbour, Ezec. 3. 18. & 13. 19. & 33. 6. 8. Rom. 14. 15. 1. Cor. 8. 11.
12. But although as the soul is more noble then the body, so the spiritual life is of greater price then the corporal; and so those sins which do make against the spiritual life of our Neighbour are greater, (an equal comparison being made) then those which hurt the body: yet they do not so really pertain to the hurting of our Neighbour: because hurting and bodily death it self is wont to be brought on men, by necessity of coaction: but spiritual death cannot be brought upon one by another unless he be in some sort willing and do consent, so that is own action is the immediate cause of it.
13. Also it is required of superiors that have power, and authority, that they study to further the salvation of inferiors by their authority.
14. There be divers degrees of our duty toward the corporal life of our Neighbour, that it may be kept quiet and safe.
15. The first degree hereof is, in those virtues which do keep us far from any hurting of our Neighbour.
16. Of this kind, are Meekeness, Patience, Longsuffering, and placablenesse, or pardoning of wrong.
17. Meekeness is a virtue which doth moderate anger. Prov. 17. 17. 1. Cor. 13. 4. Numb. 12. 3. Now the man Moses was very meek; above all men who were on the face of the Earth. Gal. 5. 22. The fruits of the spirit restraining of anger, goodness, gentleness.
18. Unto this is opposed, slownsse and wrath.
19. Slowness is a want of Just anger. 1. Sam. 12. 13.
20. Wrath is an inordinate stirring up of anger. Gen. 49. 7. Cursed be their anger because it was fierce, and their wrath because it was cruel. Eccles. 7. 10. Be not

hasty in thy spirit to be angry, for anger resteth in the bosom of fools.

21. The degrees of wrath are, provoking of the mind waxing hot, and hatred.

22. Patience is a virtue which moderates anger that is stirred up by grievous wrongs. Luke 21. 19. Colossians 1. 11. 1. Thess. 5. 14.

23. Long-suffering is a continuance of patience, although it have been long provoked. Proverbs 14. 29. & 15. 18. & 16. 32.

24. Placablenesse is a virtue whereby we do easily forgive a wrong done to us. Mat. 18. 21. 22. Luke. 17. 3. 4.

25. The second degree of this duty is in those virtues, which do cherish society of life, as, concord, and benevolence which hath joined with it, curtesy, affability, and equanimity.

26. Concord, is a virtue whereby we do easily agree with others in those things that are good. Philippians 1. 27. & 2. 2. & 4. 2.

27. Benevolence is a virtue whereby we wish all things prosperous to others. 1. Cor. 13. 4. Charity is kind.

28. Unto these are opposed discord, distension and enmity, &c. Gal. 5. 20.

29. A third degree of this duty is in those endeavours whereby the life it self of our Neighbour, is defended, furthered, and cherished.

30. An endeavour to defend, promote, and cherish the life of our Neighbour, doth contain all those duties, whereby we may be conserving causes of the life of man. Prov. 24. 10.

31. Unto these are opposed all those sins, whereby the life of men is hurt, as fierceness, cruelty and the like. Pro. 20. 10.

32. All these are contained under the name of Homicide.

33. Homicide is the unjust killing of a man.

34. Now that killing and hurting also is unjust, which is either not done by a just authority, that is, that that is public, or which is equal to public; or not upon a just cause, or not in due order, or upon an intention that is not just; for those four conditions ought always to concur to a just killing; if one of them be wanting, Homicide is committed.

35. Also rash anger must be referred to Homicide, so far forth as it tends to the hurting of the life of our Neighbour. Mat. 5. 22. Whosoever is angry with his brother unadvisedly.

36. But in those words it is given to understand that all anger is not condemned, for that only is reproved which is rash, that is, which hath no just cause, or observes no just measure. Otherwise the force of anger, as zeal of God, is often commended. Gen. 30. 2. Ex. 11. 8. & 16. 20. & 23. 19. Numb. 16. 15. & 31. 14. 2. Kings 13. 19. And hatred it self, Psalm 139. 21. 22.

37. This is for the most part peculiarly belonging to the sixth precept, that those things which are forbidden, may sometime (in another consideration) be not amiss, and sometime well and rightly done in obedience toward God.

38. So he that killeth another upon mere chance, to whom he gave no cause, whilest he is about a lawful work when and where it is lawful, fit diligence being used, doth not sin. Deut. 19. 5.

39. Such also is the reason of a necessary defence, so as desire of revenge be wanting. For this is an unblameable defence granted to every one.

40. Sometime also God is obeyed by killing. Deut. 13. 9. Namely when it is done by authority, and command from God. 1. Sam. 15. 18. 19.

41. No man hath power from God, by common Law to kill that man of set purpose whose innocency he knoweth of.

42. Neither is there any power of man, which can give sufficient authority to any subject, to slay him, whom he knows to be innocent, and not to deserve death.

43. Therefore a war can never be just on both sides, because there cannot be cause of death on both sides.

44. Neither is it lawful in any war to intend their occasion who are not in some sort partakers of such like cause.

45. But if there be present a lawful cause, together with a just authority and intention, and a just manner be used, the war it self, or warfare, is not against Religion, Justice, or Charity, Num. 31. 3. 1. Sam. 18. 16. & 25. 28. 1. Chron. 5. 22. Luke. 3. 14. Rom. 13. 4. 1. Pet. 2. 14.

46. Also the same conditions observed, it is lawful for those who have skill in weapons. 1. Chron. 5. 18. Psal. 143. 1. To offer and apply their help to lawful Captains; to make war. Luke. 3. 14. 1. Cor. 9. 7.

47. No Law of God permits any one to kill himself.

48. Yet it is lawful and just sometime for one to expose himself to certain danger of death.

39. Nay sometime the case is wherein one may and ought to offer himself to death. Jonah 1. 12.

Chapter 19
Of Chastity

1. Justice which respects the purity of our Neighbour is Chastity.
2. Chastity is a virtue whereby the purity of his person is preserved in respect of those things which pertain to generation. 1. Thess. 4. 3, 4, 5.
3. The parts of Chastity are two, shamefastness and honesty.
4. Shamefastness is a part of chastity drawing back from impurity, which is in the same sense also called bashfulness.
5. Honesty is a part of chastity leading to those things, which become purity.
6. Shamefastness and honesty are radically in the inward choice of a man, but significatively in the outward conversation.
7. Hence chastity is chiefly named shamefastness, as it doth take away the outward signs of impurity: and it is called comeliness, as it puts the outward signs of purity.
8. Unto shamefastnessse, modesty is chiefly referred, and to comeliness gravity.
9. Modesty is a virtue whereby we contain our selves within the bounds of fleshly desire.
10. Gravity is a virtue whereby the decorum of purity is observed.
11. Chastity is virginal, conjugal, or vidual.
12. But this distribution is not of the Genus into Species, but of the adjunct into his subjects.
13. For chastity is the fame in respect of the essence in all, but it admits some accidental differences, according to the different states of those by whom it is observed.
14. For virginal is that which ought to be kept by a virgin until she contract marriage. 1. Cor. 7. 34.
15. Conjugal is that which ought to be kept in wedlock, Tit. 2. 5.
16. Vidual is that which is to be kept by Widows. 1. Tim. 5. 7.
17. Unto conjugal chastity marriage lawfully contracted and observance is referred. Mat. 19. 6. 1. Tim. 2. 14. Heb. 13. 4. 1. Pet. 3. 1, 2, 4.
18. For this is the difference between single estate and married, that though chastity may and ought to be observed in single estate, yet single estate of it self maketh nothing to chastity: but wedlock hath both of it own nature a certain purity in it self, as it is an ordinance of God, and also by virtue of that institution, it becomes a means, to preserve purity and chastity.
19. Marriage is the individual conjunction of one man and one woman by lawful consent, for a mutual communion of their bodies, and society of life among themselves.
20. It is of one man with one woman, Genes. 2. 22. Malac. 2. 15. Mat. 19. 4, 5. 1. Cor. 7. 2. Levit. 18. 18.
21. For that perfection of friendship, and mutual offices, such as marriage is cannot be had but between one and one.
22. Therefore Polygamy, even that which was in use with the ancient Fathers, was always a violation of the Laws of Marriage, neither was it of old tolerated by God by any other dispensation, then that whereby he is wont to tolerate men's, infirmities, and ignorances, and to turn them to God.
23. To a lawful consent is required first, that the persons to be joined be fit: Secondly, that the consent it self be agreeable to the nature of the thing and the Law of God.
24. That the persons may be fit is required. 1. A just distance of blood, Levit. 18.
25. For nearness of flesh hinders marriage by reason of a certain special reverence due to our own flesh, contrary to which is that conjugal familiarity which is signified in that phrase. Do not uncover her nakedness. Levit. 18. 6. 7. And following.
26. That distance of degrees, either of kindred or affinity, which is propounded, Levit. 18. to be observed, is of common and perpetual right; for the violation of it was among those abominations, wherewith the Gentilesthemselves are said to have polluted the Land. Vers 37. 28.
27. Yet it is not in all things of such essential moral right, but it may admit exception, either upon mere necessity urging, as in the beginning of the world, or upon a special command of God. Deut. 25. 5.
28. Spiritual kindred or nearness (as they call it) brought in by the Papists between him that baptiseth, or the God-father, and the God-son or God-daughter, as they call them baptised, as an impediment of lawful matrimony, is an idle, and tyrannical devise of

superstition.

29. Secondly, there is also required in the person that is to contract Matrimony, ripeness of age, 1. Cor. 7. 36. Which if it should be wanting, she could not contract other covenants of less moment, much less this so great a covenant.

30. That this consent be conformable to the nature of the things, there is required aforehand. 1. Consent of parents, if they be as yet in their power, 1. Cor. 7. 36, 37, 38.

31. 2. Consent also of the persons contracting ought to proceed from certain & deliberate counsel, without compulsion or deceit.

32. This conjunction is said to be individual, because from the nature of the thing it self, it hath the fame ends with the life of man, Rom. 7. 1, 2, 3. 1. Corinth. 7. 39.

33. They therefore that have concubines, who do contract between themselves, for a time, do not marry according to Gods ordinance and allowance, but do filthily elude it.

34. Neither doth this perpetually depend upon the will only and covenant of the persons contracting: for then by consent of both parts, a covenant so begun may be unloosed again, as it useth to be between master and servant: but the rule and bond of this covenant is the institution of God, whence also it is in the Scriptures some time called the covenant of God. Prov. 2. 17.

35. This institution of God whereby he establisheth the individual fellowship of husband and wife, doth respect the good of mankind in a just conservation of it by a certain education, and hereditary succession of children, which cannot be done without an individual conjunction of parents.

36. Therefore lawful marriage cannot be unloosed before death, without most grievous guilt of him who is the cause of it.

37. No not infidelity or heresy in either part doth give a just cause of separation. 1. Cor. 7. 12, 13.

38. But if one party make separation with obstinate pertinacy, the other party in that case is freed. 1. Cor. 7. 15.

39. This conjunction is for the communication of bodies, because there is in marriage first sought an holy seed. Malac. 2. 15. And secondarily a remedy against carnal desires which are now since the fall in men, who have not a singular gift of continency, so unbridled, that (unless they be helped by this remedy) they do as it were burn them, that is, make them unfit for pious duties, and make them run headlong to unlawful and foul mixtures, 1. Cor. 7. 2, 9.

40. Hence the body of the husband is said to be in the power of the wife, and the body of the wife in the power of the husband, so that they ought to give due benevolence one to another without defrauding, 1. Cor. 7. 3, 4, 5.

41. Hence also the vow of single life, as it takes place among the Papists, is not a vow of chastity, but of diabolical presumption, a snare of the conscience, and the bond of impurity.

42. Also society of life, and that most intimate, for mutual comfort and help, is among the ends of marriage: for seeing a man must leave his father and mother, and cleave to his wife, Gen. 3. 24. And seeing the woman is said to be made a meet help unto man. Gen. 2. 18. This helping society doth not only pertain to the propogation of mankind: but it must be extented to all the duties of this life.

43. All these are mutual between the husband and wife, and ought to be observed of equal right, as touching the essence or sum of the matter, yet so as that difference of degree which comes between the husband and the wife (that the husband govern, and the wife obey) be observed in all these things. 1. Pet. 3. 7. 1. Cor. 11. 7. 8. 9. 10. Eph. 5. 33.

44. Unto chastity luxury is opposed in a more strict sense, whereby it sets forth an unlawful use of those things, which pertain to generation, which in the same sense is called, uncleanness inordinate affection, and evil concupiscence. Col. 3. 5. Lasciviousness. Rom. 13. 13. The disease of concupiscence 1. Thess 4. 5.

45. Unto Luxury are reckoned all the helping causes, effects, and signs of it as unchast looks. Job 3.1. Pro. 9. 13. 2. Pet. 2. 14. Mat. 5. 28. Noddings, Kissings, Embracings, Touchings, Dancing, Shows, Songs, Gestures, and the like. Gal. 5. 15.

46. Unto the helping causes of Luxury are referred, Gluttony and Drunkennesse. Rom. 13. 13. Ezech. 16. 49. Prov. 23. 31. 33.

47. Unto the effects, and signs of it are referred lasciviousnes, and lacivious habit, Prov. 7. 11. And obscene speech. Eph. 5. 4.

48. The kinds of Luxury are.

1. Scortation, which is the mixture of a single man

with a single woman, 1. Cor. 6. 16. Whether it be Stuprum, whordome, which is the deflouring of a woman otherwise honest: or fornication properly so called, which is the mixture with a dishonest woman, or a whore.

2. Adultery, when at least one of the persons offending is married or betrothed.

3. Incest, when those are mixed together which are near in the flesh.

4. Rape, when force is added to Luxury.

5. Mixture against nature.

49. Adultery is most properly and essentially against marriage, the band and covenant whereof it breaks of it own nature; and so is the proper and just cause of a divorce, which is not to be admitted for many other sins, although they be more grievous.

50. A just divorce doth dissolve the band it self of marriage.

Chapter 20.
Of Commutative Justice

1. Justice which respects the outward benefit of our Neighbour by a certain appropriation is called commutative Justice, because it is chiefly used in exchanges.

2. This Justice is a virtue whereby every man's own is given to him in external commodities.

3. Now that is said to be every man's own, whereof he hath a lawful dominion.

4. Dominion is a right to dispose perfectly of a matter so far as Laws permit. Matth. 20. 15.

5. There be two parts of a perfect dominion, propriety and the use of it. Luke. 20. 9. & 10. 1. Cor. 9. 7.

6. Now these are sometimes separated, so as the propriety is in one, and the use for a time in the power of another.

7. This Justice is exercised, in the getting and using.

8. The Justice of getting depends upon the cause of the dominion.

9. The cause and reason of a dominion is called a title.

10. A just title is a just occupying, an inheritance, a gift, a reward, or a contract.

11. A just occupation is a lawful taking of things which were belonging to no body before, yet may become some bodies.

12 Those things are said to belong to no body which are not possessed, neither are in any ones dominion.

13. In this sense all things are said to have been common in the beginning of the world, and also after the flood: because they belonged to no man by possession or peculiar dominion, and so were propounded in common to every one that did first take or occupy, whereunto also pertains, that blessing of God upon man-kind. Gen. 1. 28. Fill the earth and subdue it, and bear rule over every beast, and over all fouls of the Heaven, and over all the beasts that creep upon the Earth, which is also repeated after the flood; Be fruitful, increase and fill the Earth.

14. Of the same condition also are now those Islands of the Sea, and parts also of the continent which were never inhabited.

15. Of the same right also are all those things which did once belong to somebody, but afterward ceased to belong to any, which are wont to be called things vacant or forsaken.

16. But things that are lost are not to be accounted with these, unless there have been due diligence used to find out the true owner: for otherwise although they be not corporally detained from another, yet in right, with will and mind they are possessed.

17. Hence those wares that to lighten the Ship are cast into the Sea, or are by some Ship wreck brought to shore, are not to be accounted for things vacant or forsaken.

18. Unto this occupying is captivity referred, which is an occupying caused by right of war justly undertaken.

19. An inheritance is a succeeding into the goods of another, by virtue of his just will, Levit. 25. 45. 46. Num. 27. 8. 9. 10. & 11.

20. A gift is a free bestowing of a good thing. 1. King 10. 10. & 13.

21. A reward is the recompencing of a work done.

22. A contract as it pertains to this place, is a communicating of a good thing upon an agreement binding to it: the form of which is, I give, that thou mayest give, or I give that thou mayest do, or I do that thou mayest do, or I do that thou mayest give.

23. Unto possession by contract is to be referred. 1. Buying, when a thing is had upon a certain price, 2. Letting, when the use of a thing is granted for a certain reward. 3. Borrowing, when a thing is taken to be rendred freely again, in the same, generaled mutuum: or to be restored in the same special, called commodatum, to which a pledge or depotum may be

reckoned.

24. About these matters a lawful occupation, or course of living, is conversant belonging to all men, except those who enjoy public offices, of whom we have spoken before at the fifth Commandment: for such occupations of life, although they do from the nature of the thing pertain to the common good, and ought to be thither directed by men; yet they do with all belong to the private good of this life in getting, and keeping the goods of this life. Eph. 4. 28. 2. Thess. 3. 11. 12.

25. All are bound who are not exercised in greater, offices, and do not prepare themselves to them, to exercise some such occupation. 1. Tim. 5. 13. Gen. 3. 10. According to that of the Apostle, if any will not labour, let him not eat. 2. Thess. 3. 10.

26. Neither is it enough that one labour, unless he labour that which is good. Eph. 4. 28. That is, do follow that occupation of life, which agrees with the will of God and the profit of men: studying quietness and diligence. 1. Thess. 4. 11. 12. & 2. Thess. 3. 12 Unto which are opposed slothfulness, voluntary beggery, vain, curious, unclean arts: and an unnecessary care of other men's matters, which is called Busibodines.

27. But to what singular kind, of occupation every one ought to apply himself, that depends partly upon the inward endowments & inclinations which he hath. 1. Pet. 4. 10. And partly upon outward circumstances whereby he is carried more to one course of life then to another.

28. But because there is a singular providence of God exercised in directing such matters; therefore every one is rightly said to be assigned to this or that kind of life, as it were by Gods reckoning.

29. But although in respect of this divine providence such a special occupation of life is wont to be by proportion called by Divines a vocation: yet this is not so to be taken, as if that vulgar men were as well separated by God to their occupations, as a believing man is to live well, or a Minister of the word to fulfil the work of the Ministry: for neither is there any where in the Scriptures, either any such thing declared, or the title it self of vocation, simply and properly given to any vulgar occupation.

30. For the Apostle, 1. Corinth. 7. 20. When he makes mention of vocation, doth not set forth any certain occupation of this life, (for circumcision, and uncircumcision, service and freedom, are not occupations of life or just callings) but he distributes, as it were, the calling of the faithful, by the subjects, when he shows that some are called being servants, and some being free, as appears Verse 24. Where he unfolds the variety of calling by that divers state and condition, in which the called are found, neither doth he there command that every one abide in that state in which he was called: for he permits a servant to aspire to freedom, Verse 21. But he teacheth that there is no difference of a free man and a servant, in respect of Christ and Christian calling, Verse 22.

31. In the defect of such possessions poverty consists, and riches in the abundance of them, 1. John 3. 1.

32. Riches lawfully gotten, though in their own nature they be not moral good things, yet they are good gifts of God. Prov. 22. 4.

33. And poverty hath the respect of a punishment or affliction, Prov. 21. 17.

34. Therefore there is no perfection, in casting away or forsaking riches, unless the special will of God require it. Acts 20. 25.

35. But evangelical poverty which is spiritual, may consist with great riches, as in Abraham, Job, &c.

36. Also propriety and distinction of dominions is the ordinance of God and approved of him. Prov. 22. 2. 2. Thess. 3. 12.

37. In this right of dominion both in getting and using commutative Justice is exercised, the sum whereof is that we possess our own, not anothers, and that without the hurt of others.

38. But the foundation of this Justice is placed in the lawful keeping of those things we have.

39. Unto this keeping is required parsimony and frugality, Prov. 21. 15.

40. Parsimony is a virtue whereby we make only honest and necessary expenses.

41. Frugality is a virtue whereby we order our matters, with profit and benefit.

42. The perfection of this Justice properly flowing from Charity is in Liberality.

43. Liberality is a virtue whereby we are inclined to communicate our commodity freely to others, by the Will of God. 2. Cor. 8. 14. Rom. 12. 13. Levit. 25. 35. Ps. 37. 19.

44. Unto liberality pertains not only a free giving, under which is comprehended the forgiving of a debt:

but also free lending. Luke. 6. 34. And hospitality, Rom. 12. 12. 1. Pet. 4. 9.

45. Alms properly so called doth consist in this liberality, when it is done upon taking pity on the calamity of our Neighbour.

46. Theft in the larger signification is opposed to a just title of dominion.

47. Theft is an unjust taking away of that which is another man's against the will of the owner. Eph. 4. 28.

48. Taking away comprehends, taking, detaining, and damnifying.

49. A thing is said to be anothers, which is anothers, either in respect of propriety, power, or possession.

40. In divers causes the owner upon right of humanity is supposed to consent, to the bestowing of some part of his goods, although he hath not actually testified his consent, and then the respect of theft ceaseth. Deut. 23. 24. 25.

51. But seeing that which is another man's is taken away either secretly or by force: hence there are two kinds of this sin, namely theft specially so called, and Rapine or Robbery. Exod. 22. 1. Hos. 6. 8, 9. Luke. 8. 21. 1. Cor. 6. 8, 9.

52. Unto theft is referred all fraud which is used in buyings, or sellings, or in any other unlawful getting.

53. Theft in the common wealth is Peculatus when things that belong to the community are taken away, and Annonae stagellatio, when the buying and selling of corn or other things is made dearer then is fit, by monopolies, or the like arts.

54. Unto rapine are referred oppression: Esay 3. 14. and extortion. Luke. 3. 14. 1. Sam. 2. 12.

55. Unto parsimony and frugality is opposed profusion, which is an immoderate bestowing of those things which we have.

56. Unto liberality is opposed covetousness, which is an immoderate keeping of those things which we have, Prov. 11. 24. Or a greedy desire of those things wee have not, 1. Tim. 6. 9.

Chapter 21.
Of Telling Truth. Veracity

1. Justice which doth affect our Neighbour mediately, is Veracity and contentation. For by that our Neighbour is affected, by means of his credit, and by this by means of some work or action of ours belonging to some Commandment going before.

2. Veracity is a virtue, whereby we are inclined to observe truth in giving testimony, Mat. 23. 22. Eph. 4. 25. Psal. 15. 2.

3. Of this telling truth in giving testimony, the ninth precept doth properly handle, and not of those things only or chiefly which pertain to the fame of our Neighbour; For fame pertains to that honour, the consideration whereof is had in the fifth precept: neither is it to be put after riches and the profits of this life, whereof it was handled in the eight Commandment. Pro. 22. 1. Neither doth a testimony true or false pertain to the same of others only, but also to their possessions, and life it self. Pro. 30. 14.

4. It is also manifest that the words themselves of this precept do most directly respect proceeding in judgement, Numb. 35. 30. Deut. 17. 6. & 19. 15. In which places many other things are handled beside fame, although they ought also to be extended to all public, politic, and sacred testimonies. 1. Cor. 15. 15. John 1. 7. 8. 15. 19. 32. 34.

5. Hence actions in places of judgement, have not only approbation, but also direction from this precept; namely that judgements ought always to be grounded on fit testimony, (unless there be that evidence of the matter which needs to witness) or at least strong and violent (as they call them) presumptions, which are equal to testimonies.

6. The words of a testimony must always be used in that sense as they are understood, or are thought to be understood by those to whom the witness's endeavour to give credence, without equivocation, doubting, or mental reservation.

7. Truth in a testimony is threefold. 1. When that which is said is conformable to the thing which is in hand. 2. When it is comformable. 3. When it conformable both to the thing and to the mind.

8. The second truth is that which is most properly looked at in a testimony and in veracity: yet the third is required in those things, a certain knowledge of which we are either bound or profess to have.

9. This veracity is in a simple assertion, or in a promise.

10. The truth of an assertion is always thus far necessary that if we affirm any thing, it do consent with the mind and our judgement.

11. Also sometime an assertion it self is necessary when either Justice or Charity requires it of us.

12. Justice requires it in public judgements of the

Judge, of the plaintiff, the defendant, of the witness, of the advocate, the notary, and the proctor, and out of judgement when we are bound to bear witness by some special right.

13. Charity requires this when good comes to our Neighbour by it, without equivalent hurt to our selves or others.

14. Truth of a promise is called fidelity.

15. Fidelity is a virtue, whereby we are inclined to keep constantly our credit given.

16. This Fidelity is the foundation of civil Justice, and all agreements, and contracts: for a reciprocal promise is a contract.

17. To the truth of a testimony is opposed a Lye. Eph. 4. 25.

18. A lie is properly a testimony, whereby one pronounceth otherwise then is in his heart. Act. 5. Whence is that phrase in Scripture of a double heart, of a man that is a liar. Psal. 12. 3.

19. But because a thing pronounced, doth not consist only in outward words, but chiefly in their sense; therefore the same words which are true in one sense, in another sense become a lye. Mat. 26. 61.

20. Ironies, fables, jests, repeatings also of false things, and the like are not lies, because they are not testimonies; and they are not testimonies because they are not confirmed by the credit and authority of the speaker.

21. An intention of deceiving, although it do almost always accompany a false testimony, yet it is not of the essence of it, neither is it necessarily required to a lie; for although one know that he with whom he hath to do cannot be deceived by his lie; yet if he have an intention in speaking to affirm that which is false, he lies no less then if he had hope of deceiving.

22. An intention of hurting doth indeed increase the mischief of a lie: but it maketh not the nature of it: for if a man out of jesting or a desire to please and be officious, confirm that by his credit which he knows to be false, it is a lie: pernicious of its own nature, if not others, yet to the author himself: as it is in those who are given to flatteries or boastings, or are delighted in confirming monstrous fables or fictions unto others.

23. An intention to speak that which is false, makes a lie, although that which is spoken be most true.

24. The asseveration of a thing incertain for certain, is accounted with a lie although we think it to be true.

25. Also that secrecy whereby one doth not speak the truth when Justice or Charity requires it, doth partake of the nature of a lie.

26. But when neither Justice nor Charity requires to give testimony, then the truth or part of it may be concealed without sin. Jer. 38. 27.

27. Among lies, those are more heinous, in which the testimony is more solemn, as in public judgements, which are chiefly respected in the words of the ninth precept, in sacred matters, and in the like. Matth. 26. 59. 1. Cor. 15. 15.

28. Hence subscriptions, testimonies, or commendatory letters, given against the known truth are foul lies.

29. That dissembling which consists in deeds or signs, and not in words, is not properly a lie: unless the same either of their own nature, or by some certain appointment, have the force and use of speech: as, 1. Sam. 20. 20. 21. 22. Mat. 26. 49. Because such deeds and signs that are not verbal, have no certain and determinate signification, so as they can have the force of a testimony.

30. Therefore such dissembling is sometime lawful, as in warlike stratagems. Jos 8.

31. But it is made unlawful when in respect of the end or manner, it fights with religion, Justice or Charity.

32. Unto fidelity is opposed perfidy or unfaithfulness.

33. A lie is committed in a promise, if there be not an intention of doing that which is promised, unfaithfulness is committed, if there be not an answerable endeavour to perform the same: therefore a lie and unfaithfulness, may be joined together, and they may be also severed.

34. When a testimony toward our Neighbour is confirmed by an oath, then the oath is an adjunct of that testimony: and although it do in it self respect God only, yet in this use it respects our Neighbour also.

35. Therefore perjury in such a testimony is directly and immediately a sin against reverence due to God: but mediately it violates also that Justice which is due to our Neighbour.

36. Asseveration is the manner of a testimony whereby the sincerity of the witness, and the certitude of knowledge which he hath of the thing witnessed, is declared: whence also it is not unfitly by some called a protestation, because it produceth a witnessing by

explication.
37. Therefore in an asseveration there is not a second contestation coming to the former as there is in an oath: but an illustration of one and the same thing.
38. Neither is there any calling upon God in a mere asseveration, which is essential to an oath.
39. Yet an asseveration is not convenient but to the more grave testimonies, for it is as it were a middle degree between a simple testimony and an oath.
40. We must most of all abstain from those asseverations our common speech, which have some shew of an oath.

Chapter 22.
Of Contentation

1. Contentation is a virtue, whereby the mind doth rest in that portion that God hath given him. 1. Tim. 6. 6. Heb. 13. 5. Phil. 4. 11.
2. This contentment is commanded in the tenth Commandment, as appears by the words themselves, neither is it any way meet that this Commandment be referred to that inward and original purity of righteousness, which is the fountain of all obedience; for that is not generally commanded in any one Commandment, but in all: neither doth it more pertain to the second table which is the condition of this precept, then to the first.
3. Yet because of all virtues which are contained in the second table there is none more internal, or more intimate to primitive righteousness then contention, and we are as it were lead by the hand from this, to contemplate and seek that: therefore that purity is not unfitly by occasion of this precept handled here.
4. Unto this contentation is joined joy for the prosperity of our Neighbour as of our own. Rom. 12. 15.
5. In that contentment and joy consists the top and perfection of all charity toward our Neighbour. In which respect also contentment is in a certain manner the perfection of godliness and a godly man. 1. Tim, 6. 6. For godliness is great gain with contentment, or producing the perfection of contenment.
6. Hence it is commanded in the last precept according to that order which proceeds from the more imperfect to the more perfect, and from that which is more known to that which is less known.
7. For this is a duty most perfect, and most unknown to us by nature, that whatsoever we conceive or will, it be joined with the good of our Neighbours.
8. Therefore although this of its own nature hath the first place among duties to our Neighbour, as the foundation of all the rest, yet because it is last in having a being in man corrupted, therefore it is commanded in the last place.
9. Unto Contentation is opposed concupiscence. Heb. 13. 5.
10. But by concupiscence is not understood the power and faculty of lusting, and desiring which is natural: nor the act or operation of that natural faculty which is also natural and lawful, neither the whole inclination of our nature which is corrupt, which is not specially condemned in any one precept, but in the whole Law: nor all those chief actual lusts which are inordinate, a great part whereof is contrary to religion and condemned in the first table; nor lastly, all lusts which tend to the hurt of our Neighbour, for those which have a deliberate consent, and purpose of prosecuting joined with them, are condemned in the several Commandments: But that desire whereby the mind is first instigated, and tickled, with desire of the good things which are our Neighbours, although it be not yet come into the mind to get them by unlawful means, 1. Kings 21. 2. Marc. 10. 19.
11. By reason of that affinity, or near consanguinity which those first motions of injustice have with original corruption, whence they do arise, they are wont by many to be as it were confounded with it. But. 1. Original sin, is as it were an inbred habit, perpetually dwelling in us, having it self in respect of the existence always in the same manner; whilest we live here; but these motions are transient actions proceeding from that habit. 2. That sin dwelling in us, is no more original, then a general principle of all vitious actions, but those acts, which are condemned in this place are manifestly circumscribed, as having respect only to our neighbour.
12. The Apostle himself, Rom. 7. doth plainly open this precept by a Synecdoche of the operations of sin, for concupiscence, Ver. 7. is the same with the affections of sinners, Ver. 5. And with concupiscence effected by sin, Ver. 8. And so must necessarily be distinguished from sin dwelling in him. Ver. 7.
13. Neither is it any marvel that the Pharisees (of whom Paul was one) did not acknowledge the first motions of concupiscence to be sins, seeing the same

is yet stiffly denied by their cosen german's, the Papists.
14. They that divide this last precept of concupiscence into two, so as one is of coveting the house, and the other of coveting the wife, with that which follows in this matter. 1. They are forsaken of all reason. 2. They are constrained either to root out altogether the second precept of the first Table, or to turn it at least into a needless appendix of the first, that they may seem to retain in some so the number of ten words, or rather (which is evident in many more) observing the force of the second precept, they may with some shew remove it from themselves, and their superstitions, they are constrained to tear in sunder this tenth precept. 3. They cannot certainly design which is the ninth, and which is the tenth precept, because in the repetition of the Law, Deut. 5. 27. Coveting of the wife is put before the coveting of the house. 4. They can declare no distinct injustice, between these covetings, whence also it comes to pass, that they themselves in explaining the Decalogue, do always join or rather confound the ninth and tenth precept. 5. The very words of the decalogue, do expressly note one precept when they forbid one act. Thou shalt not cover, and one common object whatsoever is thy Neighbours.
15. There is referred to concupiscence as a cause, the inordinate love of our selves, which is called . 2. Tim. 3. 2.
16. This self-love is the foundation and original, in a sort of all sins, not only against our neighbour, but also against God himself. 2. Tim. 3. 4.
17. This concupiscence is that which is distributed by John, into that which is of the flesh, respecting those things which pertain to food and lust, and into that which is of the eyes, respecting those things which pertain to outward delight and profit: and into that which is of the pride of life, respecting those things which pertain to the glory and pomp of this world. 1. John 2. 16.
18. Unto joy and well-pleasedness in the prosperity of our Neighbour is opposed, envy, or an evil eye, Mat. 20. 15. And or rejoycing in the hurt of our Neighbour. Psal. 17. 3. 4. Obad. 12.
19. In this last precept that perfection of Justice is commanded, which is in some sort explained throughout the whole one: as in the first precept of the … all Religion is in a certain manner commanded, so that in the first precept of the first table is contained that first and great Commandment, Thou shalt love God with all thy heart: and the second table like to this, thou shalt love thy Neighbour as thy self, is contained in the last of the second Table.
20. From this perfection which shines forth in any one of these precepts it is manifest, that a perfect and accurate fulfilling of the Law, is impossible even to the faithful, by that grace which is bestowed upon them in this life. For seeing (as it is well said) the rule and measure of our obedience is in affirmatives, Thou shalt love with all thy heart: and in negatives, Thou shalt not cover, both of which is impossible in this life, it doth necessarily follow, that none can exactly satisfy the Law.
21. In this life we know only in part, 1. Cor. 13. 9. And therefore we act only in part: we have received only the first fruits of the spirit. Rom. 8. 23. And therefore we cannot exactly observe a Law altogether spiritual. Rom. 7. 14. We carry about us flesh that lusteth against the spirit, Gal. 5. 17. Therefore we cannot obey without concupiscence, inclining and drawing another way. Finally we are not perfect, Phil. 3. Verse 12. We cannot therefore perform perfect obedience: but we have always need to have that petition in the heart, and in the mouth, Forgive us our debts.
22. Yet it is truly and rightly said that the yoke of Christ is easy, and his burden light. Mat. 11. 30. And his Commandments are not grievous. 1. John 5. 3. Because the Law is there considered. 1. As it is observed by the faithful who delight in it. Rom. 7. 22. Psal. 119. 14. 16. Not as it ought to be observed; for that observation brings rest unto the souls of the faithful. Mat. 11. 29. Although imperfection cleaving to them is grievous and troublesome to them. 2. In respect of the spirit, not in respect of the flesh. Matthew 26. 41. 3. Remission of sin & of all imperfection which cleaves to our endeavours being joined with it. 4. In comparison of the Letter of the Law which killeth. 5. A comparison also being had of the reward appointed by God to imperfect obedience begun: in which sense even all afflictions are counted light. 2. Cor. 4. 17. The easiness therefore and lightness of the Law of God is not in the proportion of it to our strength: but in the grace of our Lord Jesus Christ, and the love of God together with the Communication of the Holy Spirit: which is with all those that love the Law God.
Amen.

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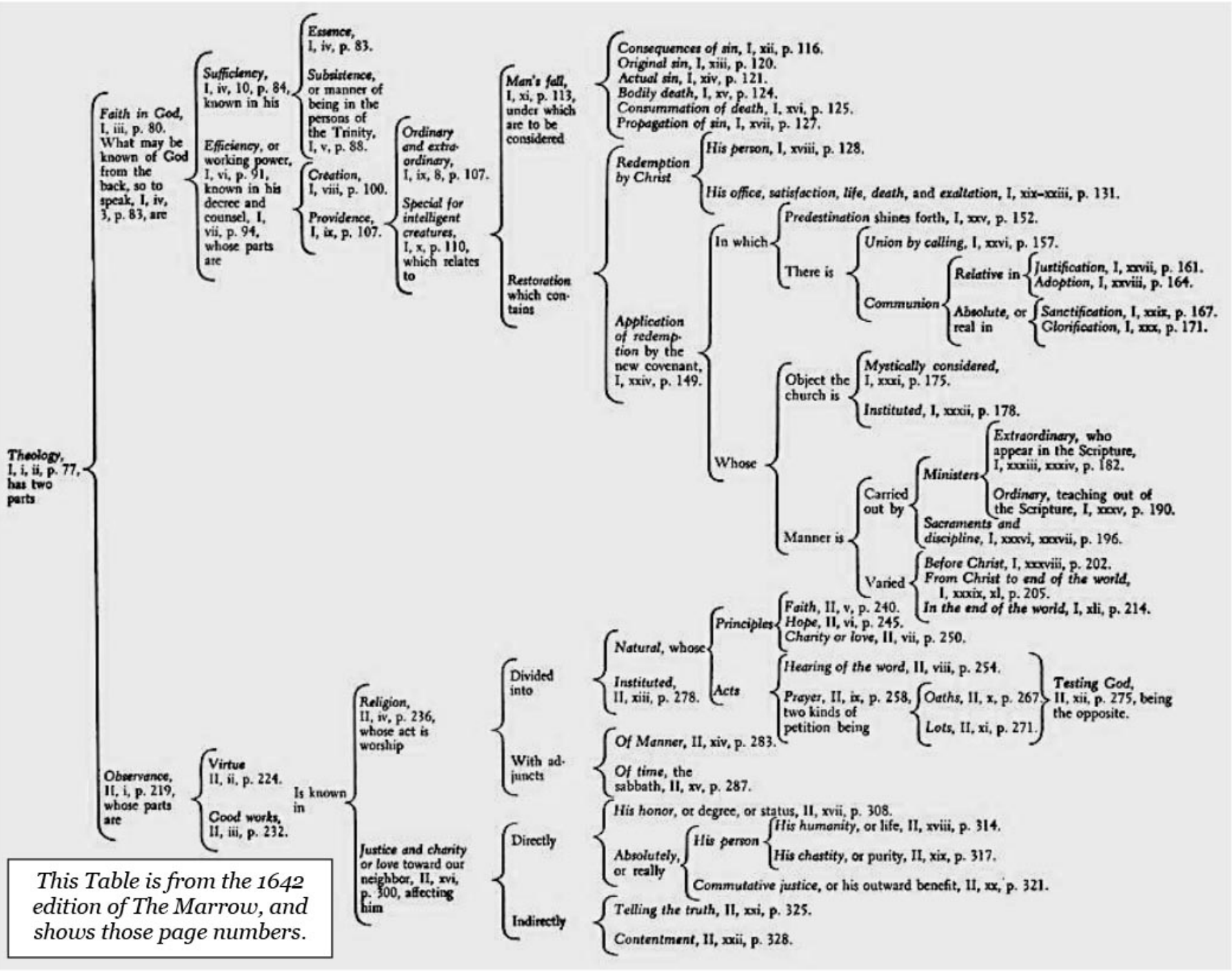
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This Table is from the 1642 edition of The Marrow, and shows those page numbers.

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The Father of himselfe by the Son, and spirit.
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Book I
Chapter 6
Gods efficiency is that whereby he worketh all in all, where appears the manner of his
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The terminations of their actions, whence
Creation,
Redemption,
Sanctification
Attributed is to
The Father.
Sonne.
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Book 1 Chap. 9

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- Mediat
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- Degrees
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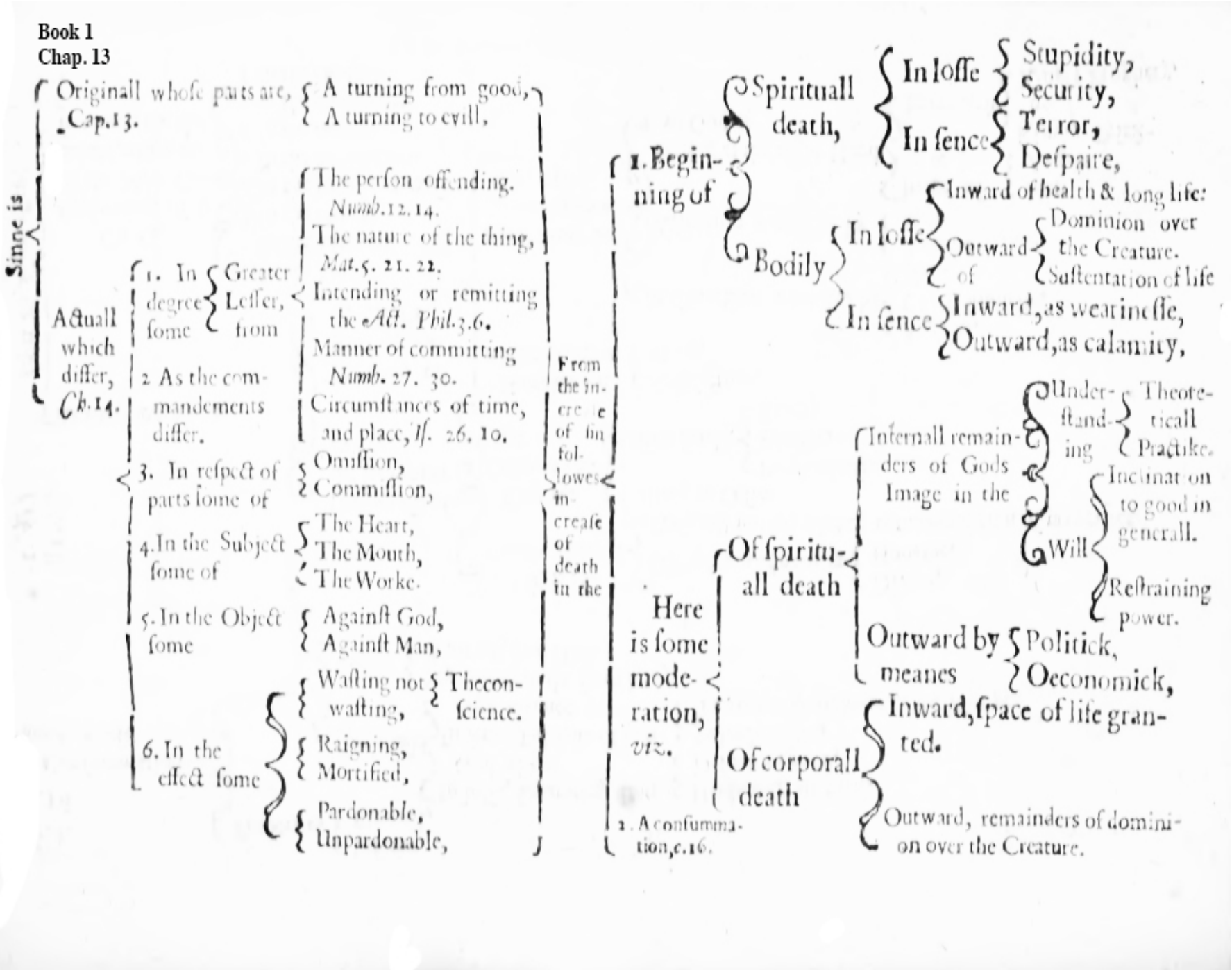
- Members
  - Losse
  - fence.
- Kinds
  - Spirituall.
  - Corporall.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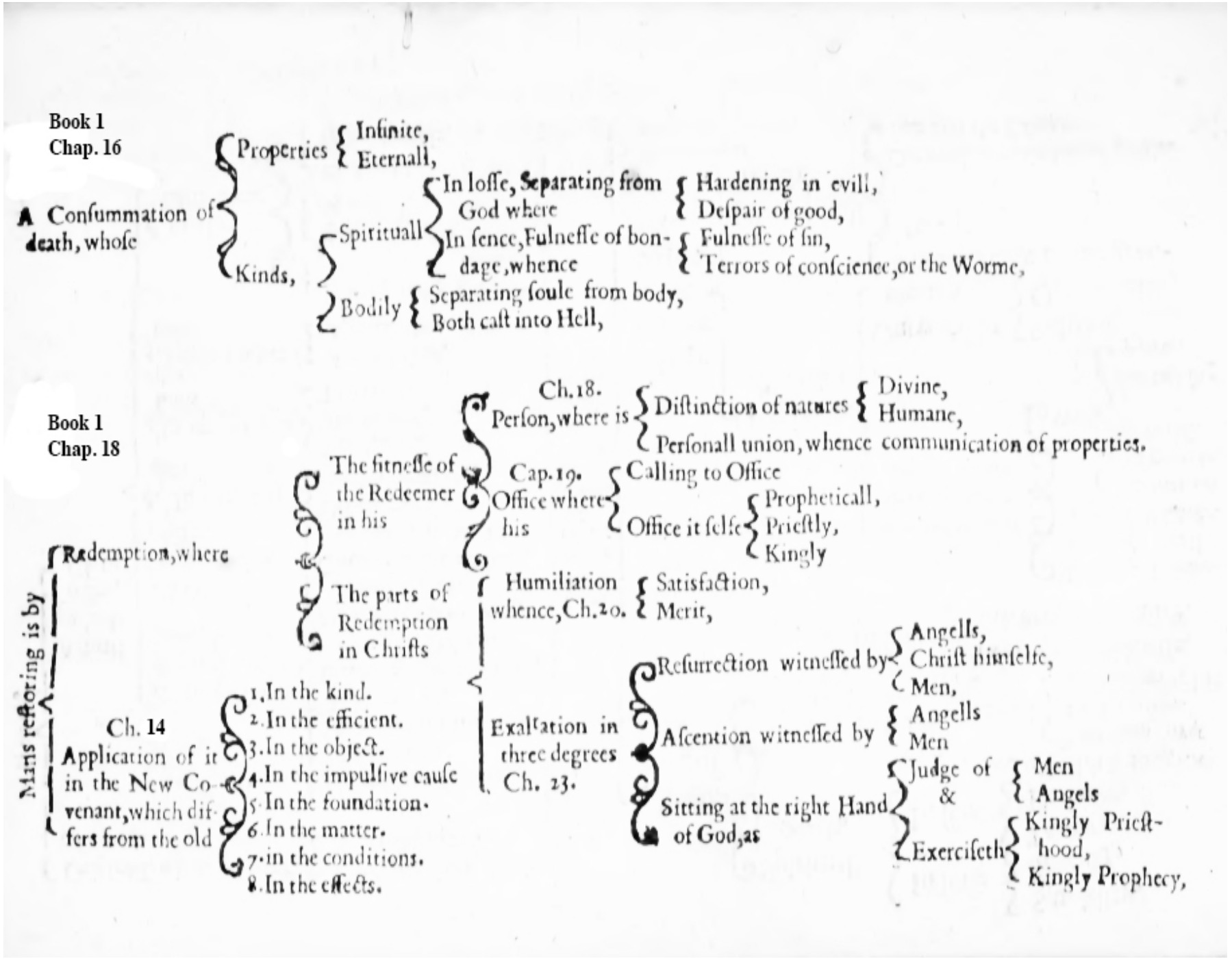
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Infinite,
Eternall,
Kinds,
Spirituall
In losse, Separating from God where
Hardening in evill,
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Book 1
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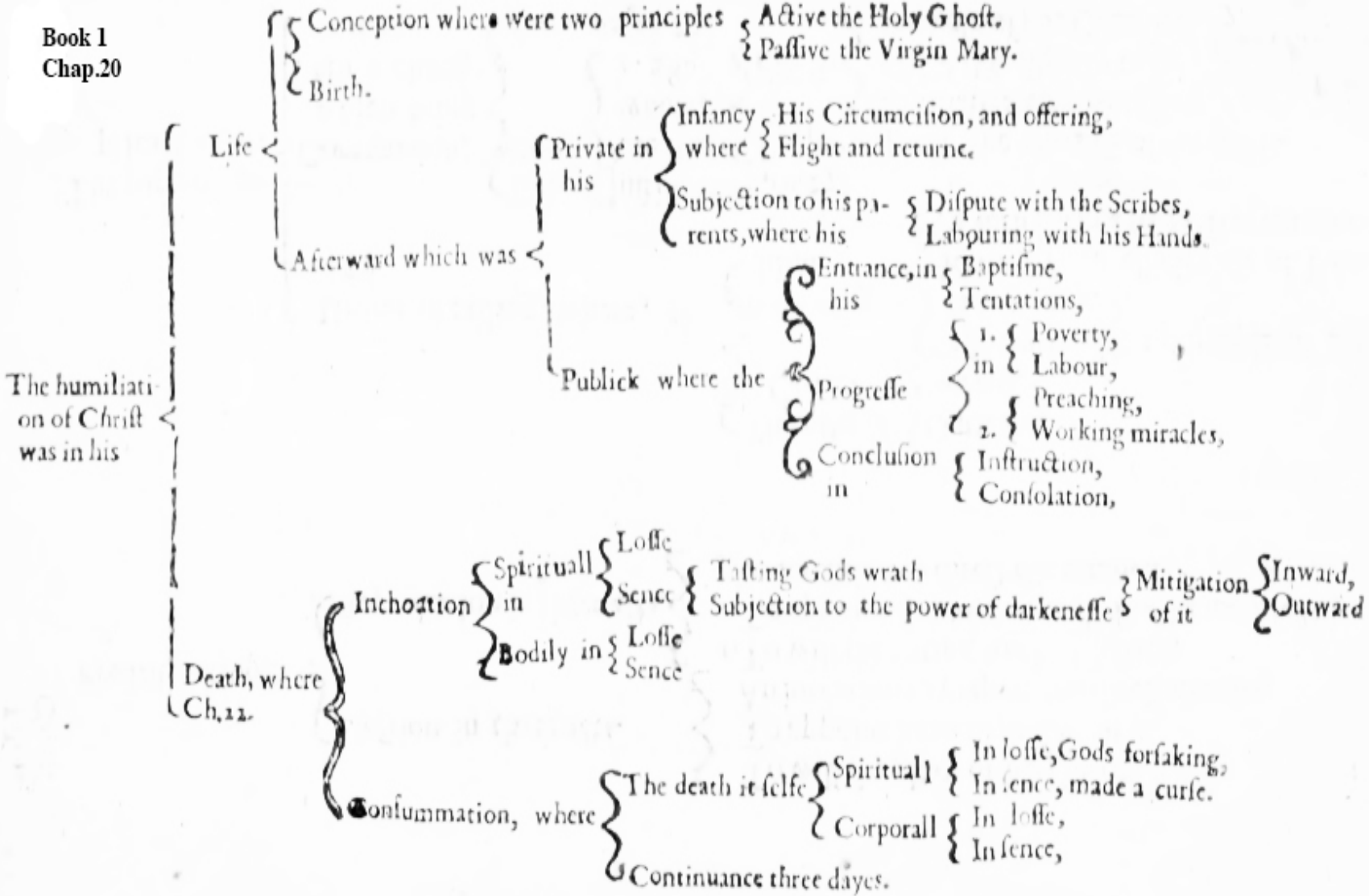
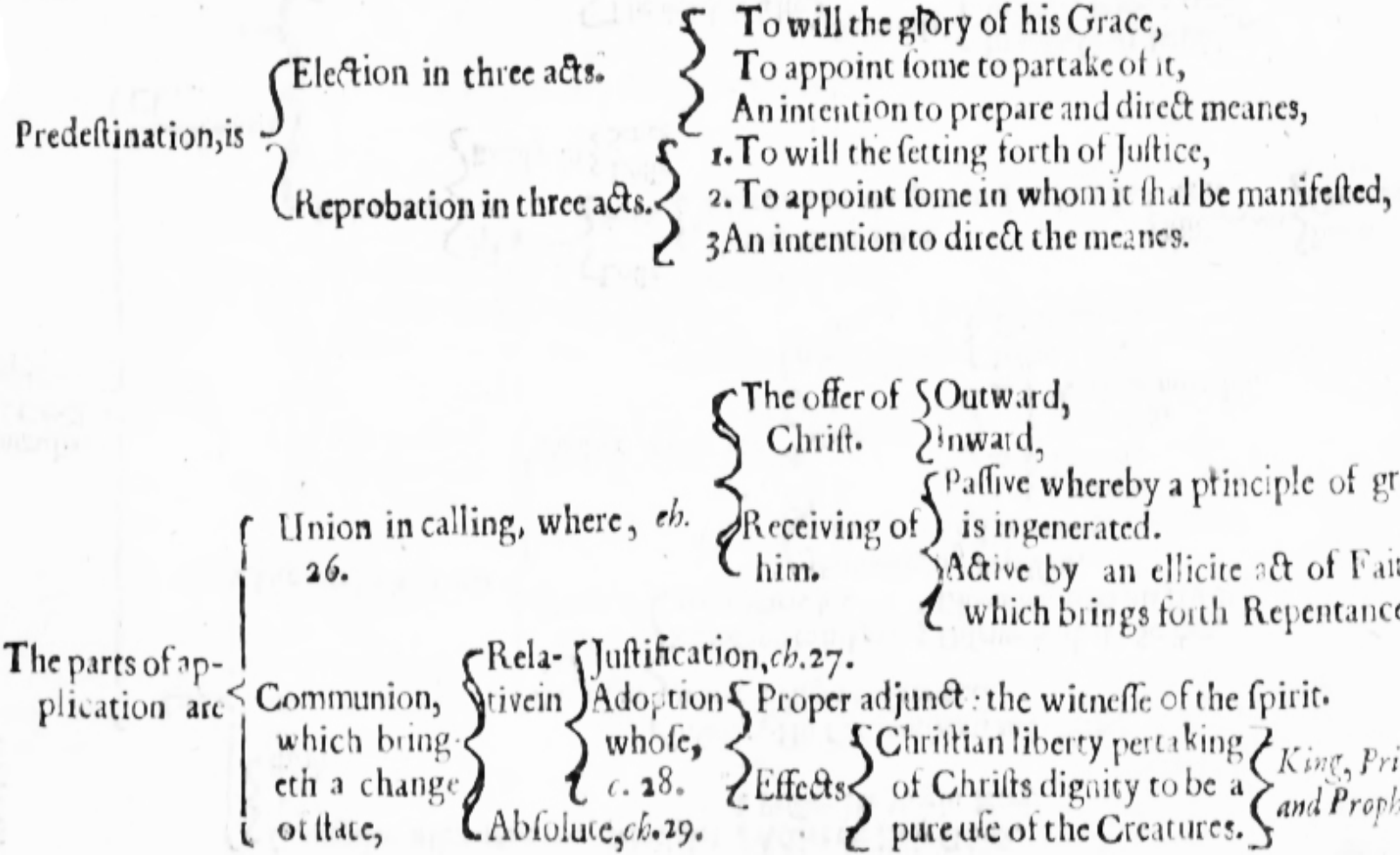


Book 1
Chap. 25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      - Infancy in this life, hence
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        - Renewing of repentance.
      - Mans estate or perfect age
    - 2. Parts
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      - Vivification.
  - Glorification which is
    - Begun in foure degrees
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      2. Undoubted hope, whence assurance,
         - Consolation.
         - Peace.
         - Joy unspeakable.

         from which ariseth.
      3. Abundance of spirituall gifts.
      4. Experience of Gods good Will and kindnesse.
    - Perfected
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      - To soule and body at Resurrection.

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- Mysticall, *Chap.* 31.
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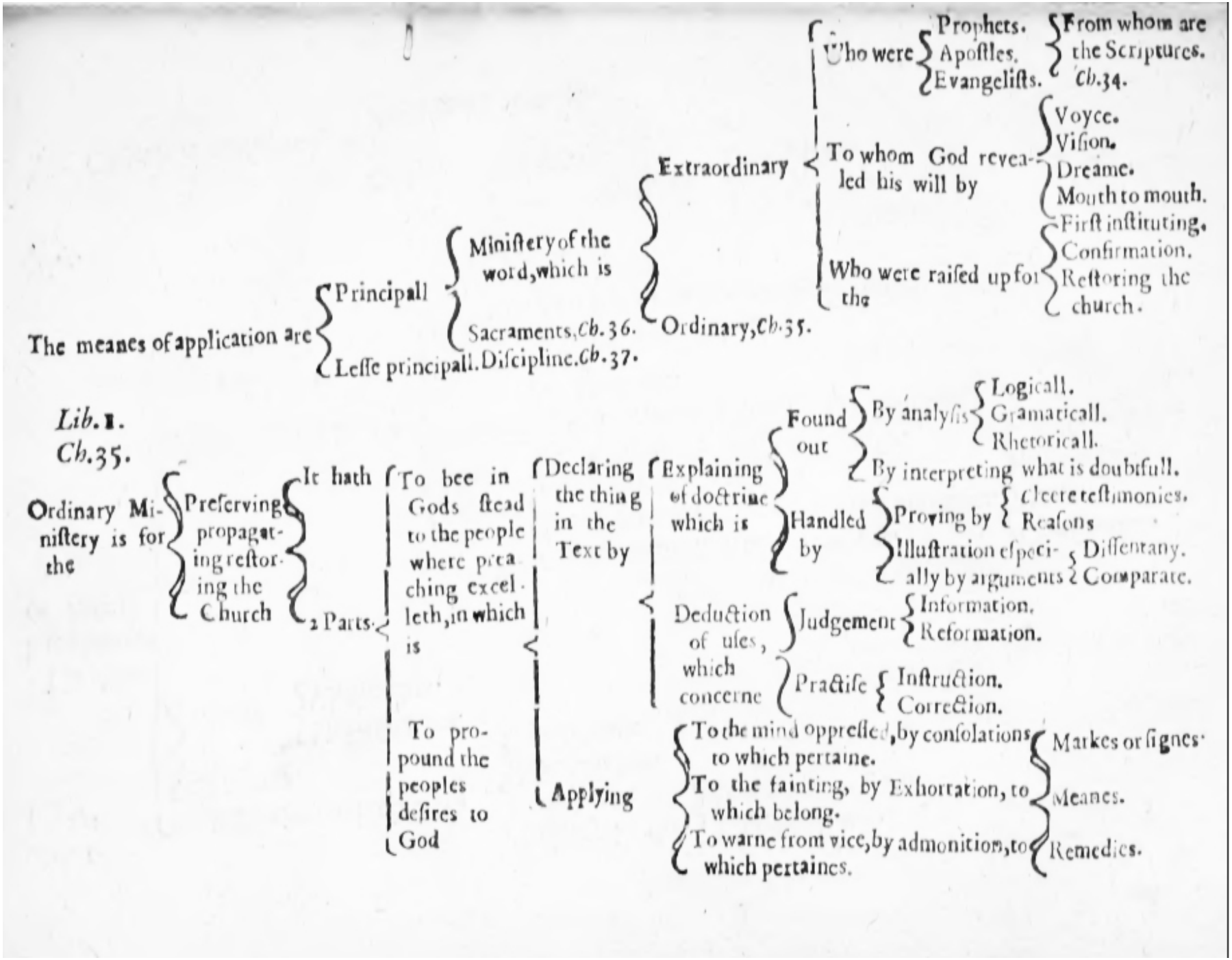
    - Visible
      - Purer.
      - Impurer.
    - Invisible
  - Triumphant
- Instituted, *Cha.* 32.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Lesse principall. Discipline. Ch. 37.
Extraordinary
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Prophets.
Apostles.
Evangelists.
From whom are the Scriptures. Ch. 34.
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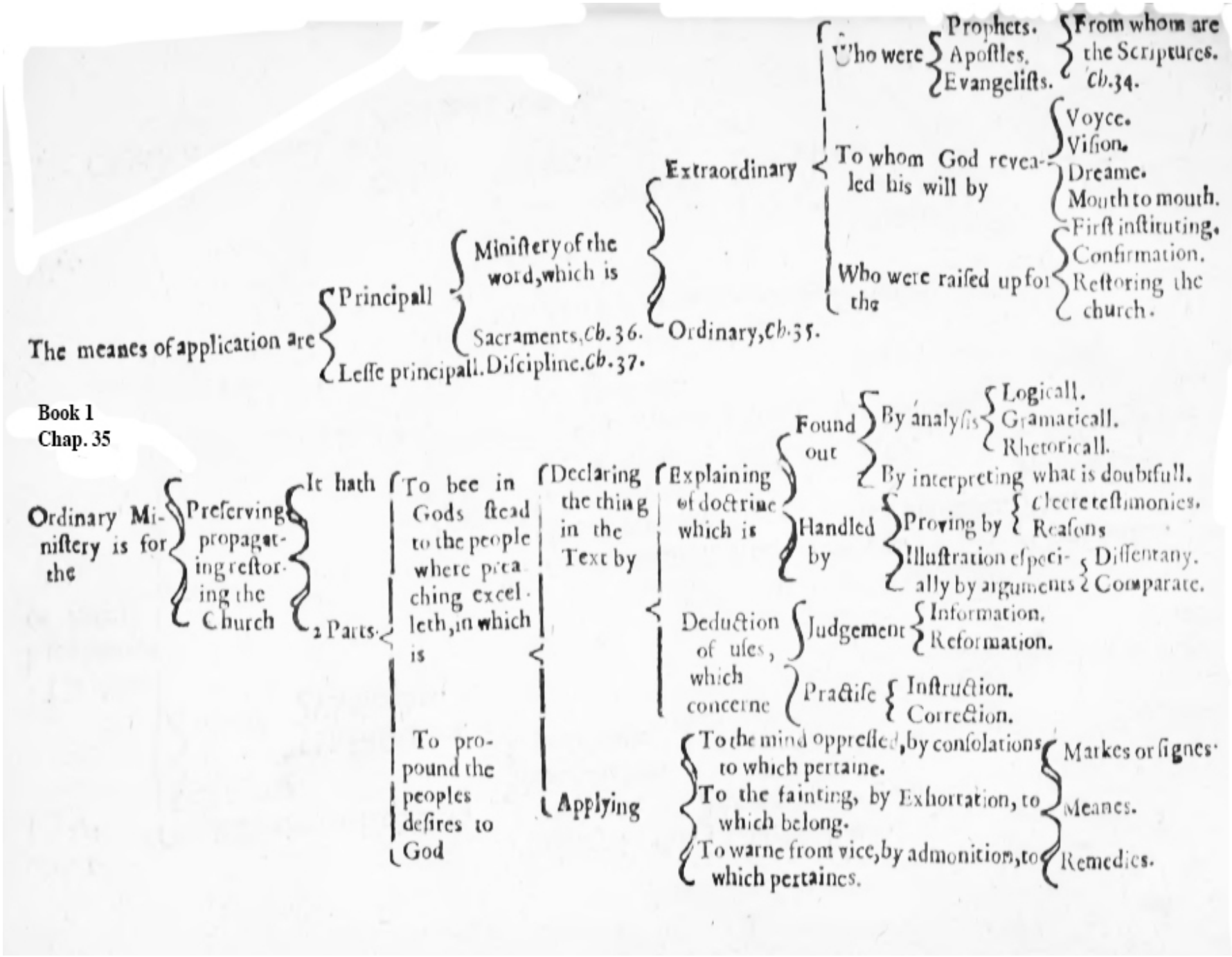
Voyce.
Vision.
Dreame.
Mouth to mouth.
Who were raised up for the
First instituting.
Confirmation.
Restoring the church.
Lib. 1.
Ch. 35.
Ordinary Ministery is for the
Preserving propagating restoring the Church
It hath 2 Parts
To bee in Gods stead to the people where preaching excelleth, in which is
To propound the peoples desires to God
Declaring the thing in the Text by
Applying
Explaining of doctrine which is
Found out
By analysis
Logicall.
Gramaticall.
Rhetoricall.
By interpreting what is doubtfull.
Handled by
Proving by
Cleere testimonies.
Reasons
Illustration especially by arguments
Differtany.
Comparate.
Deduction of uses, which concerne
Judgement
Information.
Reformation.
Practise
Instruction.
Correction.
To the mind oppressed, by consolations to which pertaine.
To the fainting, by Exhortation, to which belong.
To warne from vice, by admonition, to which pertaines.
Markes or signes.
Meanes.
Remedies.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Ordinary, Ch. 35.
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Lesse principall. Discipline. Ch. 37.
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To propound the peoples desires to God
Applying
To the mind oppressed, by consolations to which pertaine.
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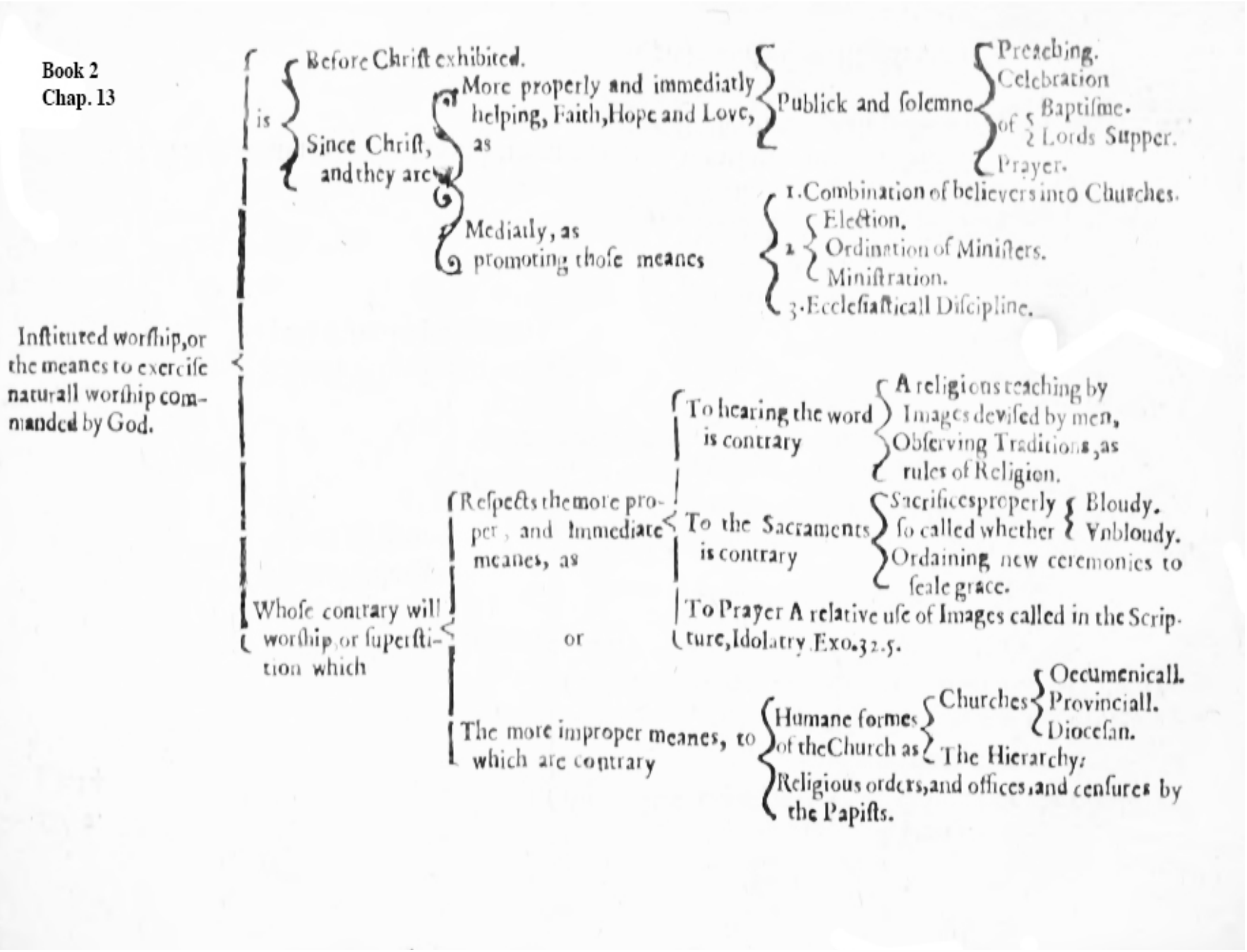
To warne from vice, by admonition, to which pertaines.
Markes or signes.
Meanes.
Remedies.


Instituted worship, or the meanes to exercise naturall worship commanded by God.
is
Before Christ exhibited.
Since Christ, and they are
More properly and immediatly helping, Faith, Hope and Love, as
Publick and solemne
Preaching.
Celebration of Baptisme.
Lords Supper.
Prayer.
Medially, as promoting those meanes
1. Combination of believers into Churches.
2 Election.
Ordination of Ministers.
Ministration.
3. Ecclesiasticall Discipline.
Whose contrary will worship, or superstition which
Respects the more proper, and Immediate meanes, as
To hearing the word is contrary
A religions teaching by Images devised by men,
Observing Traditions, as rules of Religion.
To the Sacraments is contrary
Sacrifices properly so called whether
Bloudy.
Vnbloudy.
Ordaining new ceremonies to seale grace.
To Prayer A relative use of Images called in the Scripture, Idolatry Exo. 32. 5.
or
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Humane formes of the Church as
Churches
Oecumenicall.
Provinciall.
Diocesan.
The Hierarchy:
Religious orders, and offices, and censures by the Papists.

Book 2
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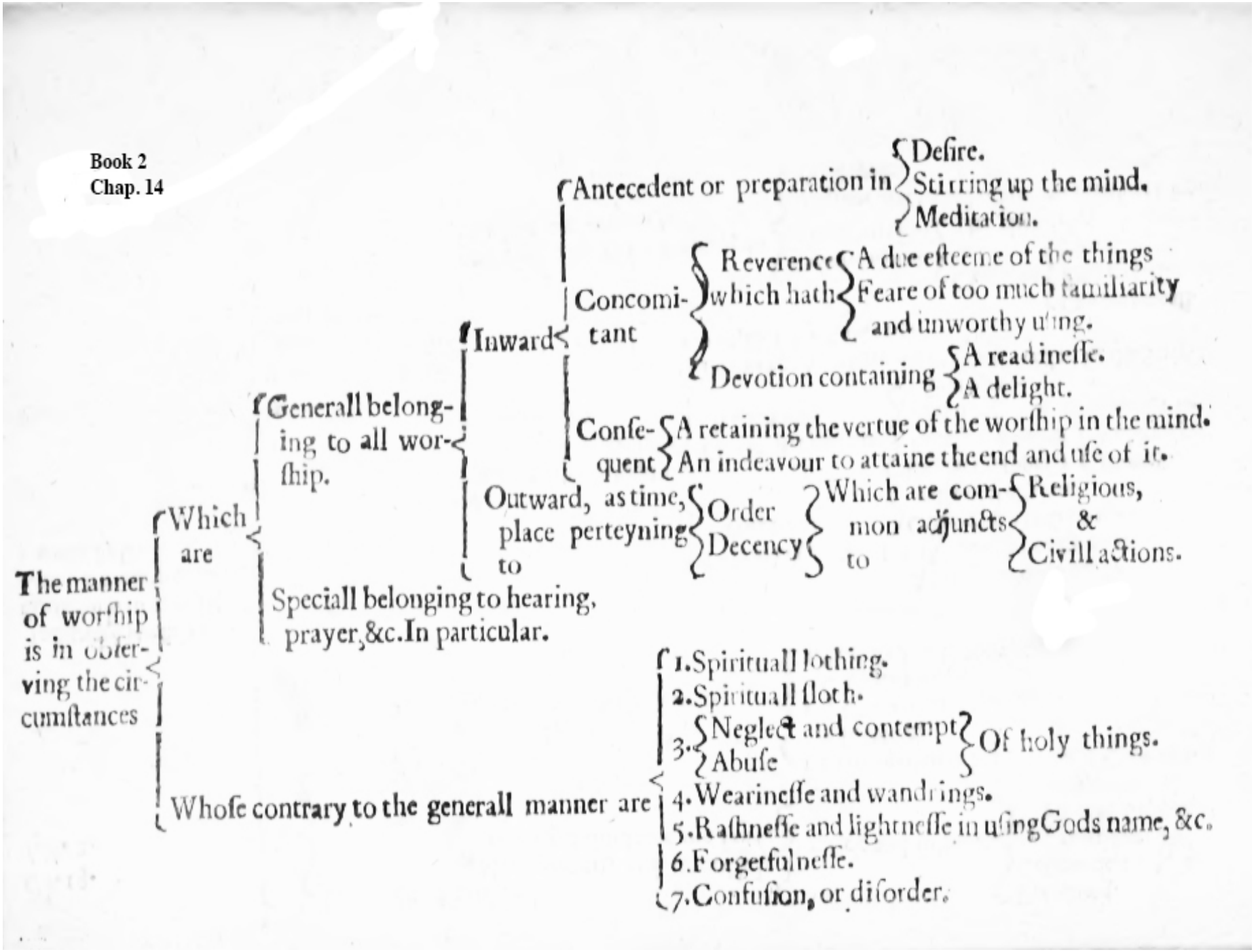
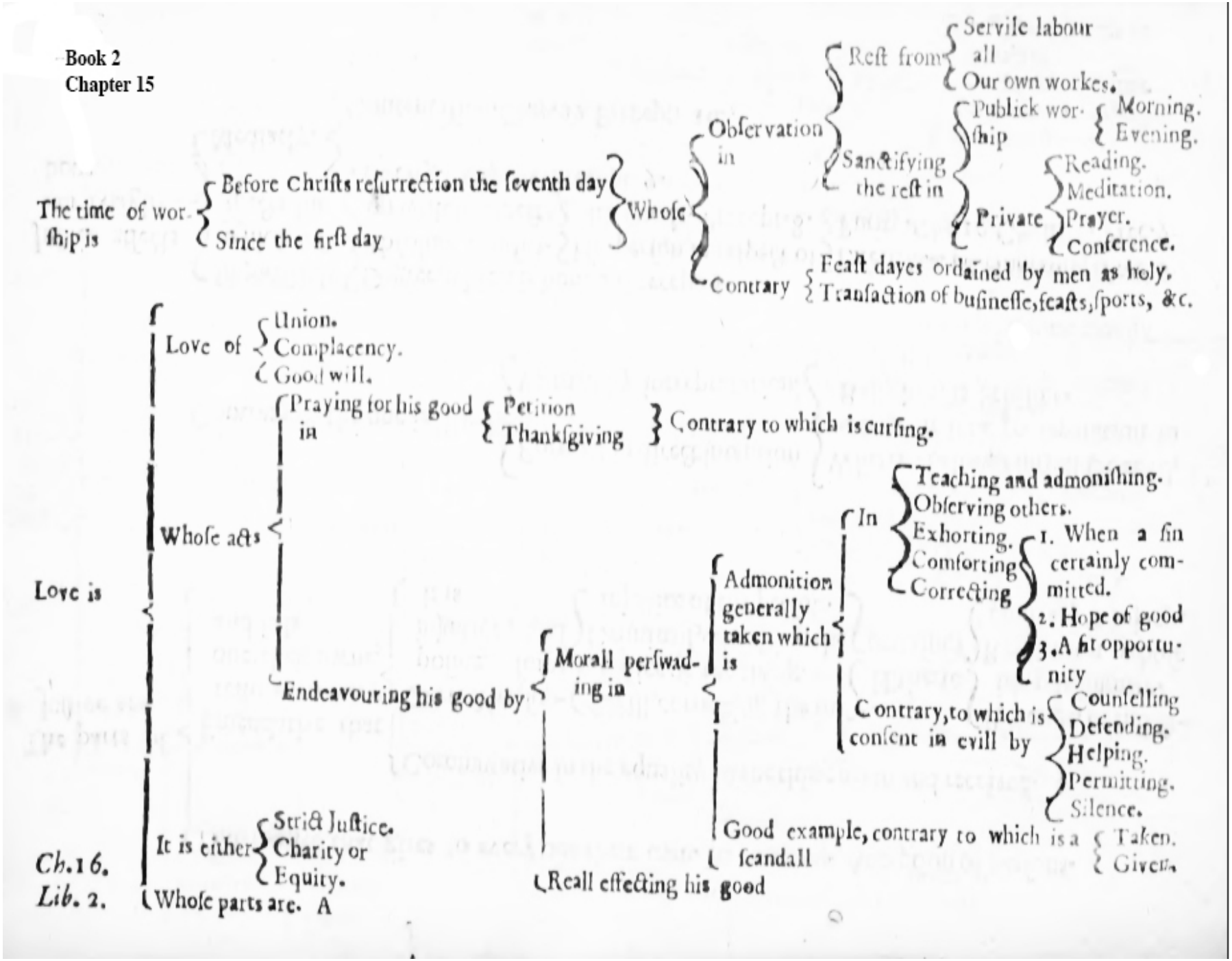
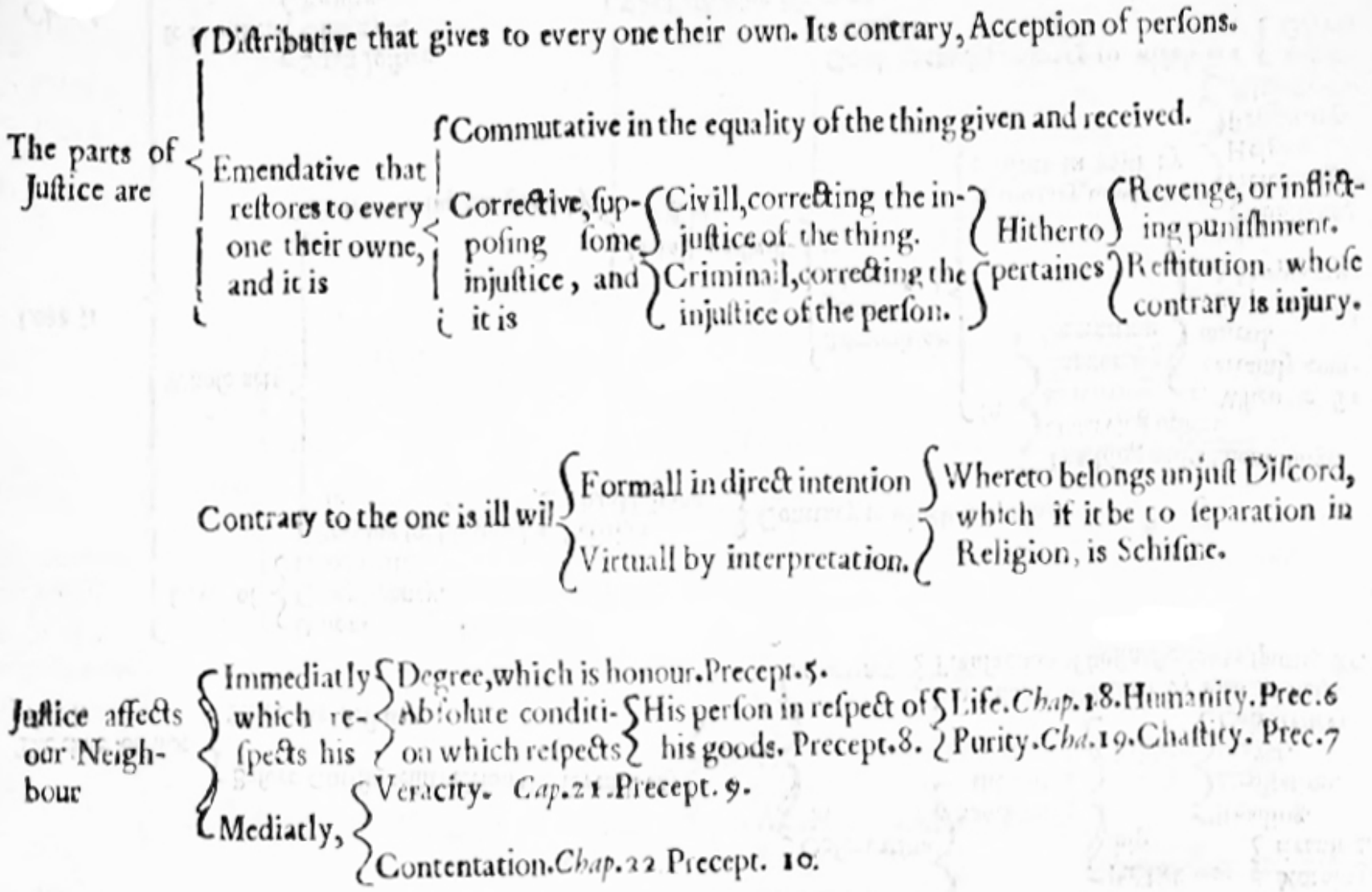
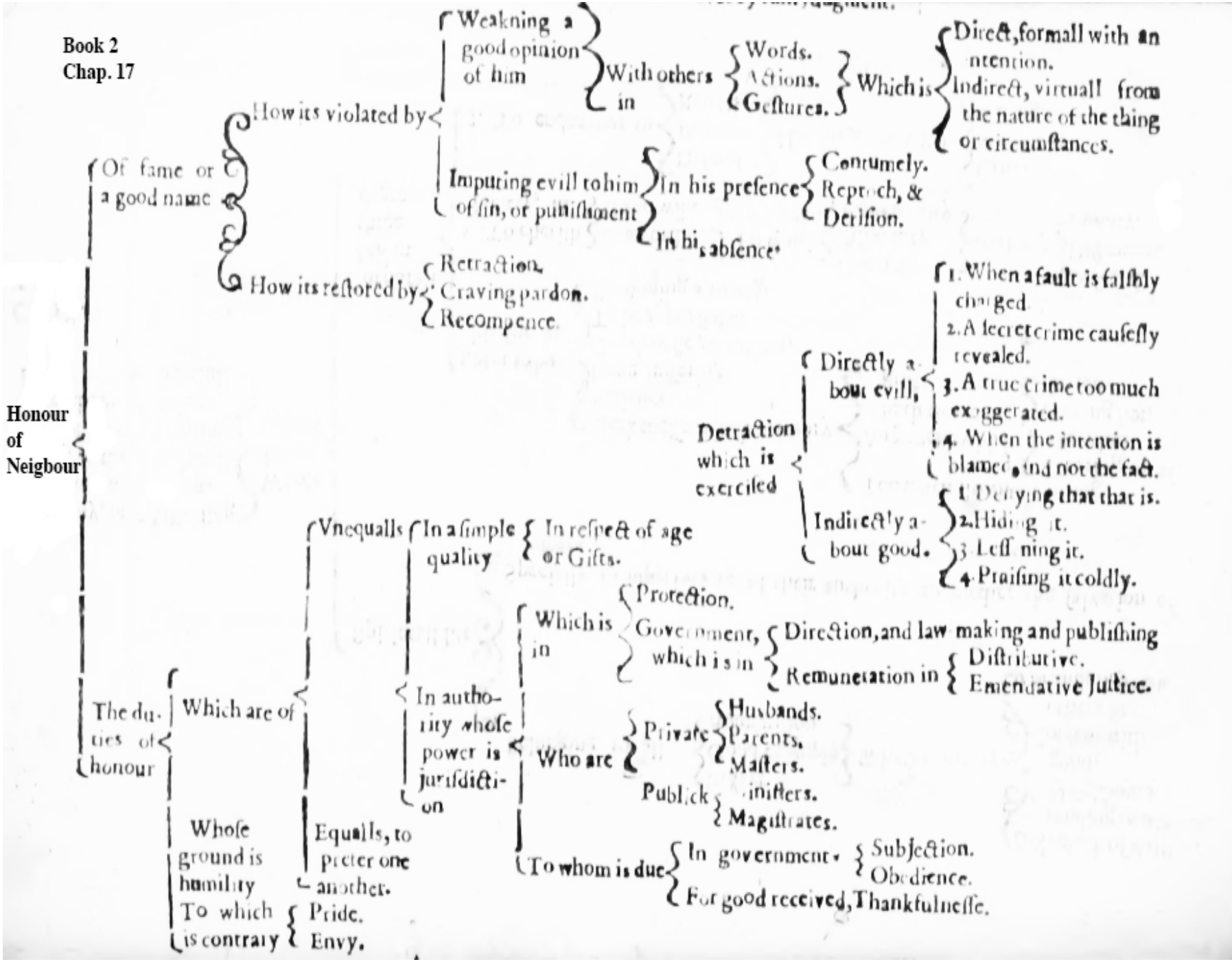
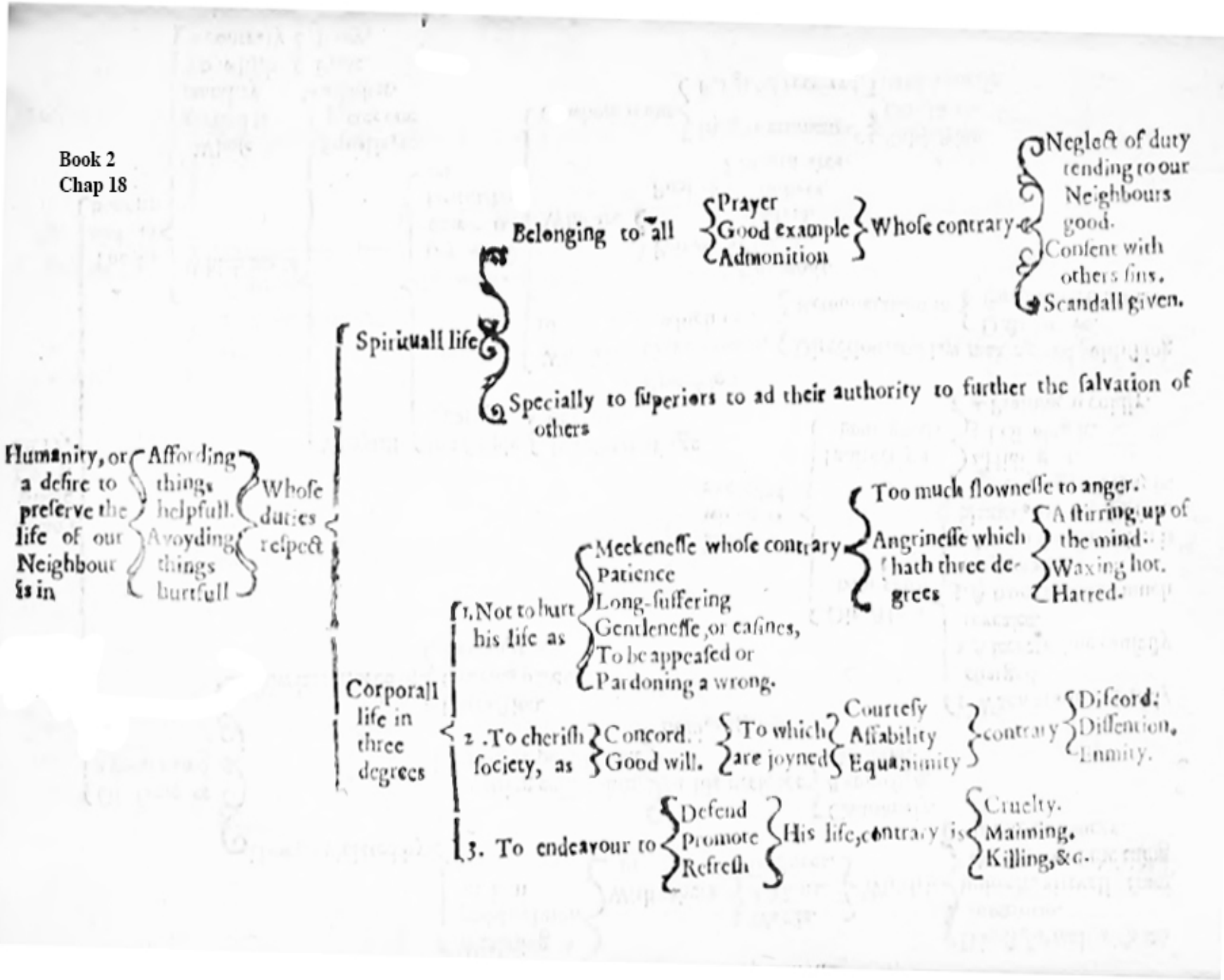

The manner of worship is in observing the circumstances
Which are
Generall belonging to all worship.
Inward
Antecedent or preparation in
Desire.
Stirring up the mind.
Meditation.
Concomitant
Reverence which hath
A due esteeme of the things
Feare of too much familiarity and unworthy using.
Devotion containing
A read ineſſe.
A delight.
Conſequent
A retaining the vertue of the worſhip in the mind.
An indeavour to attaine the end and uſe of it.
Outward, as time, place perteyning to
Order
Decency
Which are common adjuncts to
Religious, & Civill actions.
Speciall belonging to hearing, prayer, &c. In particular.
Whoſe contrary to the generall manner are
1. Spirituall lothing.
2. Spirituall ſloth.
3. Neglect and contempt
Abuſe
Of holy things.
4. Wearineſſe and wandrings.
5. Raſhneſſe and lightneſſe in uſing Gods name, &c.
6. Forgetfulneſſe.
7. Confuſion, or diſorder.


The time of worship is
Before Christs resurrection the seventh day
Since the first day
Whose
Observation in
Rest from
Servile labour
all
Our own workes.
Sanctifying the rest in
Publick worship
Morning.
Evening.
Private
Reading.
Meditation.
Prayer.
Conference.
Contrary
Feast dayes ordained by men as holy.
Transaction of businesse, feasts, sports, &c.
Love is
Love of
Union.
Complacency.
Good will.
Whose acts
Praying for his good in
Petition
Thanksgiving
Contrary to which is cursing.
Endeavouring his good by
Morall perswading in
Admonition generally taken which is
In
Teaching and admonishing.
Observing others.
Exhorting.
Comforting
Correcting
1. When a sin certainly committed.
2. Hope of good
3. A fit opportunity
Contrary, to which is consent in evill by
Counselling
Defending.
Helping.
Permitting.
Silence.
Good example, contrary to which is a scandall
Taken.
Given.
Reall effecting his good
It is either
Strict Justice.
Charity or
Equity.
Whose parts are. A
Ch. 16.
Lib. 2.

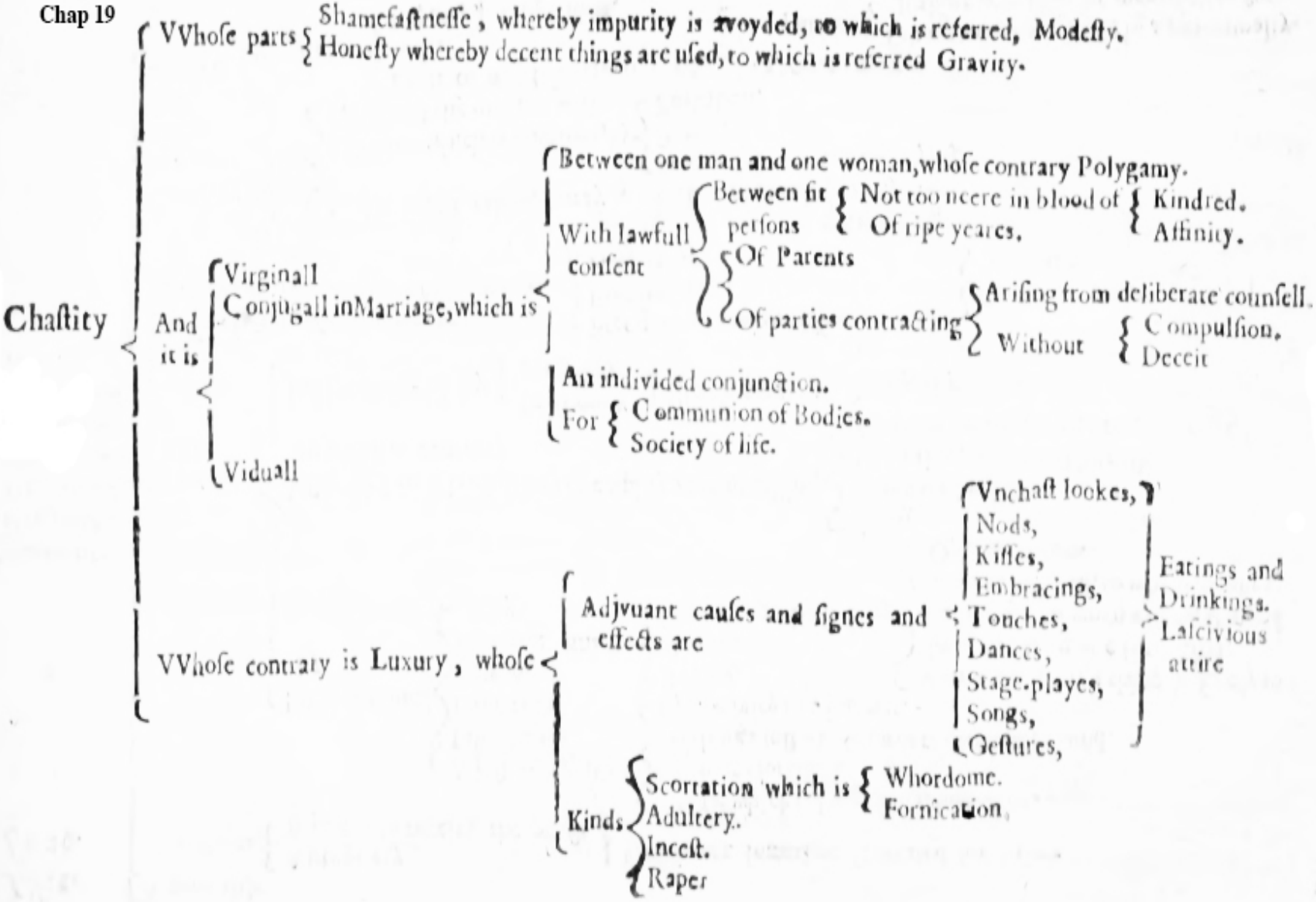

The parts of Justice are
Distributive that gives to every one their own. Its contrary, Acception of persons.
Emendative that restores to every one their owne, and it is
Commutative in the equality of the thing given and received.
Corrective, supposing some injustice, and it is
Civill, correcting the injustice of the thing.
Criminal, correcting the injustice of the person.
Hitherto pertaines
Revenge, or inflicting punishment.
Restitution whose contrary is injury.
Contrary to the one is ill wil
Formall in direct intention
Virtuall by interpretation.
Whereto belongs unjust Discord, which if it be to separation in Religion, is Schisme.
Justice affects our Neighbour
Immediatly which respects his
Degree, which is honour. Precept. 5.
Absolute condition on which respects
His person in respect of
Life. Chap. 18. Humanity. Prec. 6
Purity. Cha. 19. Chastity. Prec. 7
his goods. Precept. 8.
Mediatly,
Veracity. Cap. 21. Precept. 9.
Contentation. Chap. 22 Precept. 10.


Honour of Neigbour
Of fame or a good name
How its violated by
Weakning a good opinion of him
With others in
Words.
Actions.
Gestures.
Which is
Direct, formall with an intention.
Indirect, virtuall from the nature of the thing or circumstances.
Imputing evill to him of sin, or punishment
In his presence
Contumely.
Reproch, &
Derision.
In his absence.
How its restored by
Retraction.
Craving pardon.
Recompence.
Detraction which is exercised
Directly about evill,
1. When a fault is falsly charged.
2. A secret crime causefly revealed.
3. A true crime too much exaggerated.
4. When the intention is blamed, and not the fact.
Indirectly about good.
1. Denying that that is.
2. Hiding it.
3. Lessning it.
4. Praising it coldly.
The duties of honour
Which are of
Vnequalls
In a simple quality
In respect of age or Gifts.
In authority whose power is jurisdiction
Which is in
Protection.
Government, which is in
Direction, and law making and publishing
Remuneration in
Distributive.
Emendative Justice.
Who are
Private
Husbands.
Parents.
Masters.
Publick
Ministers.
Magistrates.
To whom is due
In government
Subjection.
Obedience.
For good received, Thankfulnesse.
Whose ground is humility
To which is contrary
Pride.
Envy.
Equalls, to prefer one another.

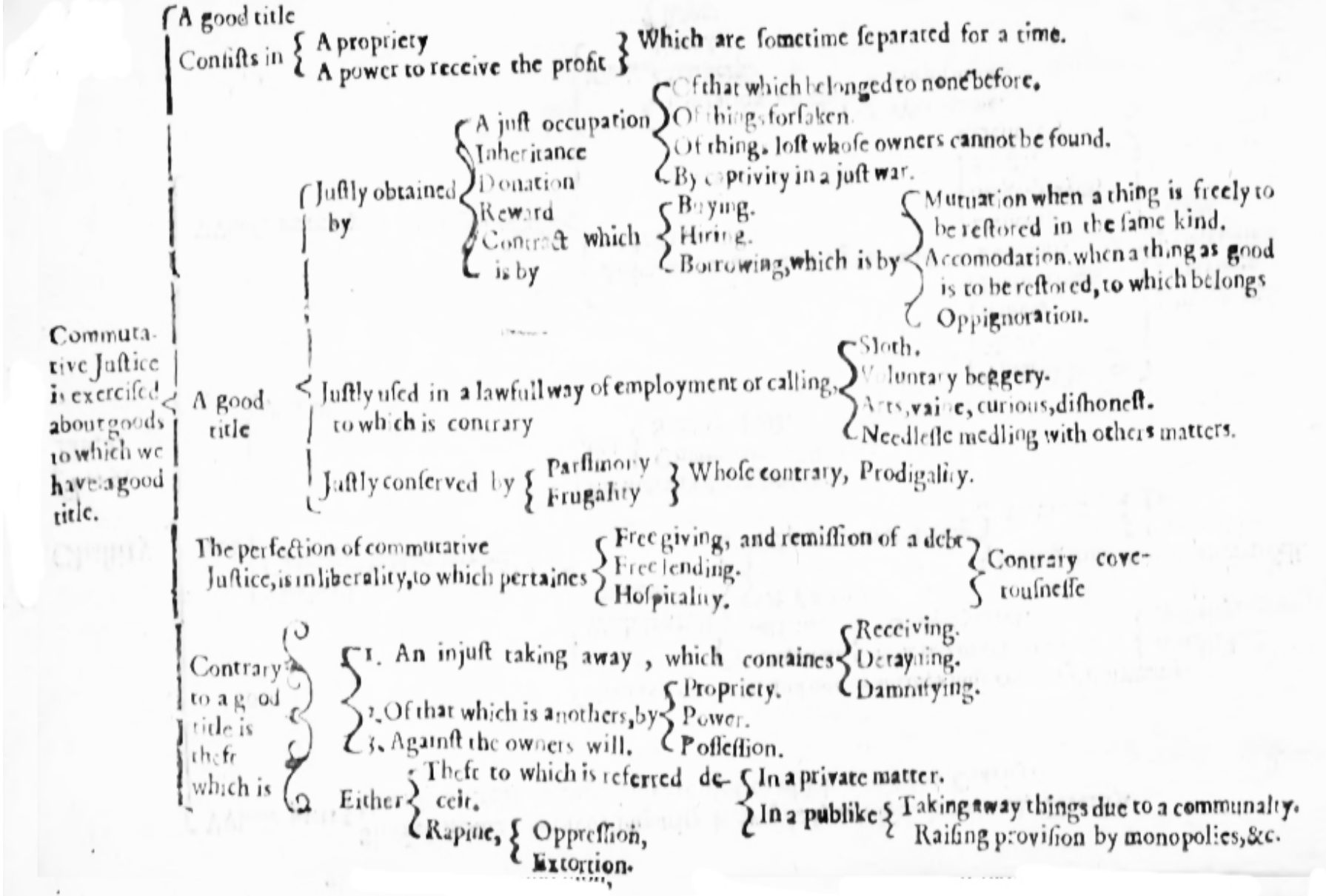
Book 2
Chap 18

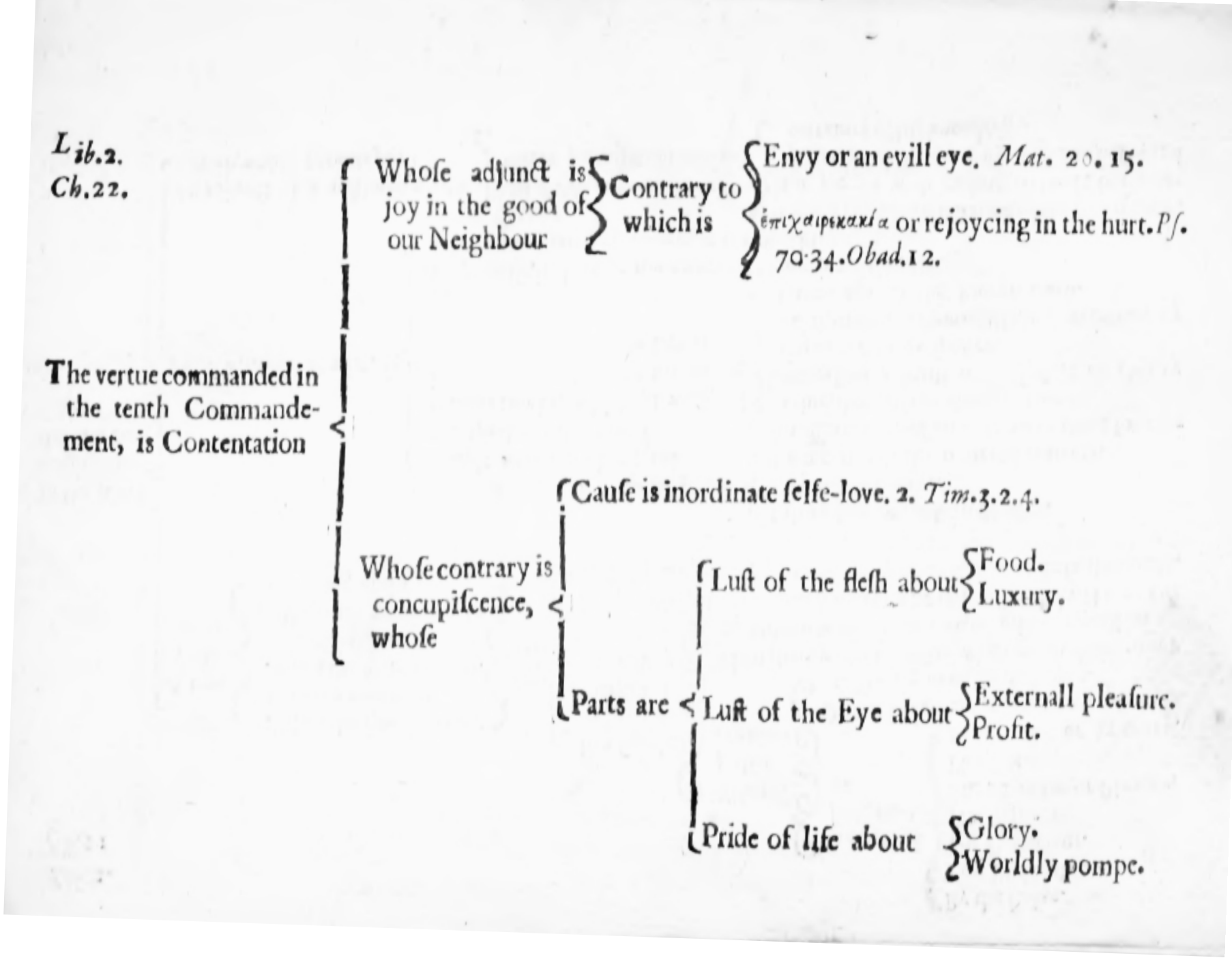


Book 2
Chap 19

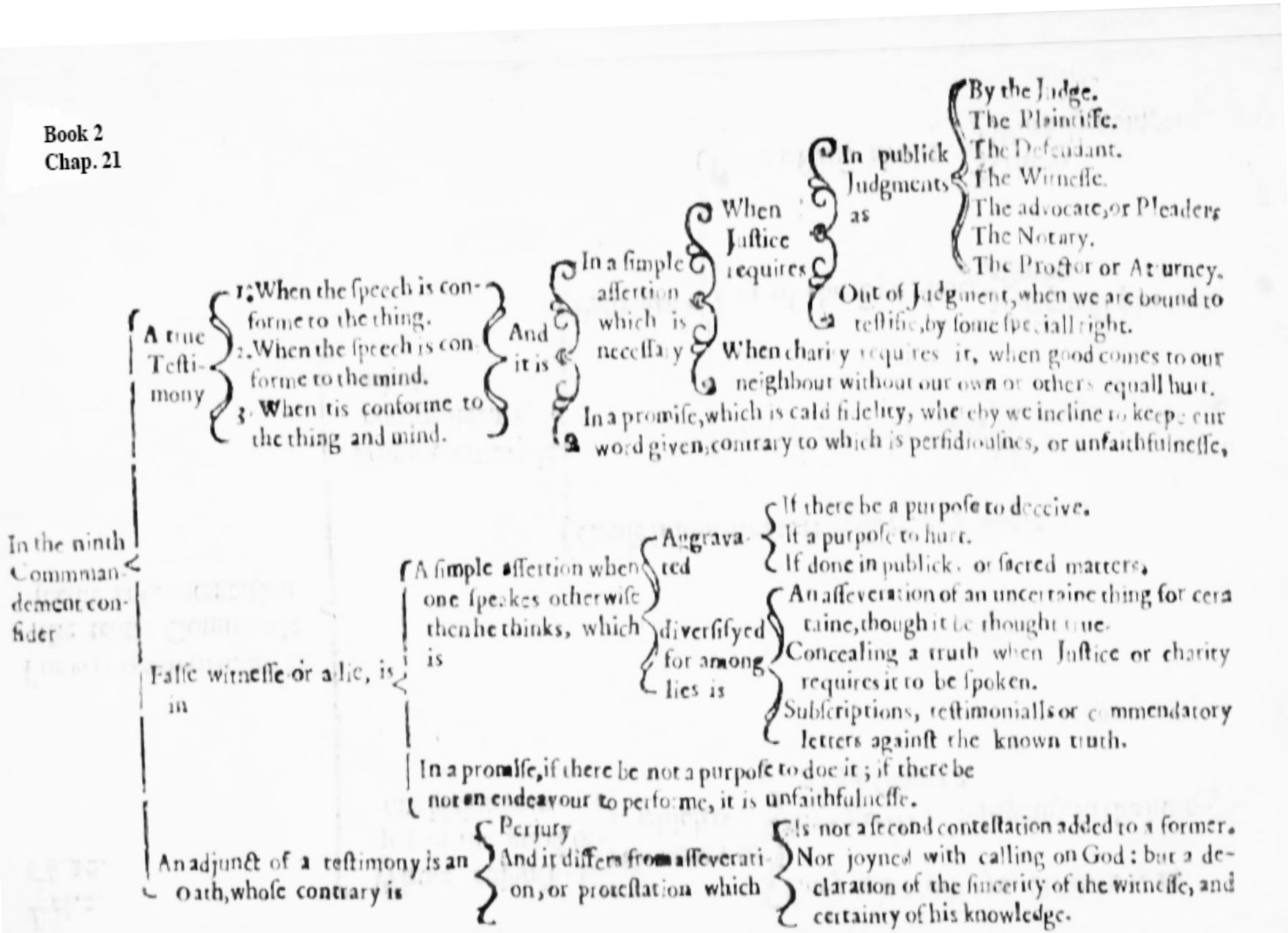


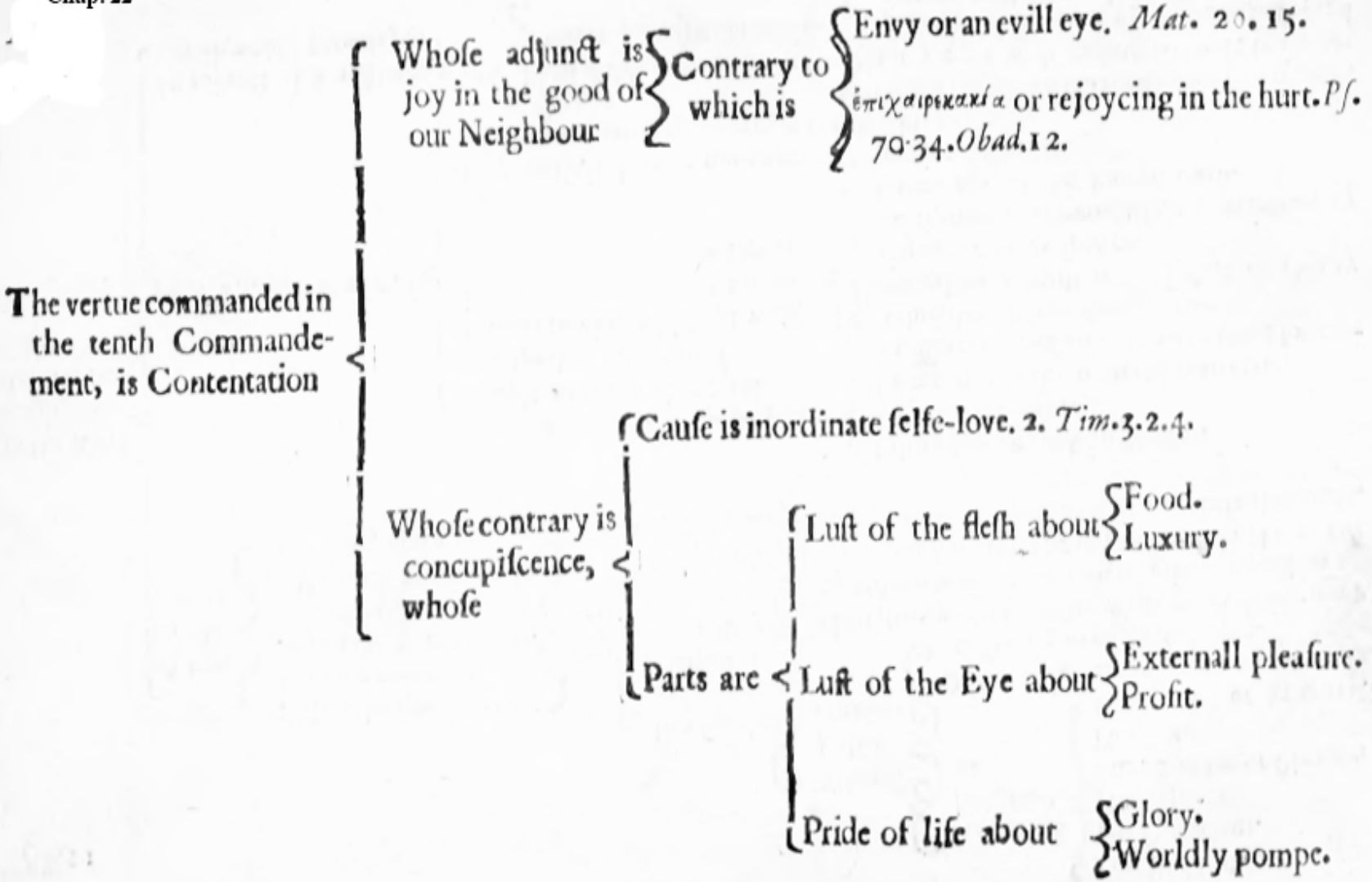
Book2
Chap. 20


A good title
Consists in
A propriety
A power to receive the profit
Which are sometime separated for a time.
Commutative Justice is exercised about goods to which we have a good title.
A good title
Justly obtained by
A just occupation
Of that which belonged to none before.
Of things forsaken.
Of things lost whose owners cannot be found.
By captivity in a just war.
Inheritance
Donation
Reward
Contract which is by
Buying.
Hiring.
Borrowing, which is by
Mutuation when a thing is freely to be restored in the same kind.
Accomodation when a thing as good is to be restored, to which belongs
Oppignoration.
Justly used in a lawfull way of employment or calling, to which is contrary
Sloth.
Voluntary beggery.
Arts, vaine, curious, dishonest.
Needlesse medling with others matters.
Justly conserved by
Parsimony
Frugality
Whose contrary, Prodigality.
The perfection of commutative Justice, is in liberality, to which pertaines
Free giving, and remission of a debt
Free lending.
Hospitality.
Contrary covetousnesse
Contrary to a good title is theft which is
1. An injust taking away, which containes
Receiving.
Detaining.
Damnifying.
2. Of that which is anothers, by
Propriety.
Power.
Possession.
3. Against the owners will.
Either
Theft to which is referred deceit.
In a private matter.
In a publike
Taking away things due to a communalty.
Raising provision by monopolies, &c.
Rapine,
Oppression,
Extortion.


Lib.2. Ch.22.
The vertue commanded in the tenth Commandement, is Contentation
Whose adjunct is joy in the good of our Neighbour
Contrary to which is
Envy or an evill eye. Mat. 20. 15.
ἐπιχαιρεκακία or rejoycing in the hurt. Pſ. 70.34. Obad. 12.
Whose contrary is concupiſcence, whose
Cauſe is inordinate ſelfe-love. 2. Tim. 3. 2. 4.
Parts are
Luſt of the fleſh about
Food.
Luxury.
Luſt of the Eye about
Externall pleaſure.
Profit.
Pride of life about
Glory.
Worldly pompe.

Book 2
Chap. 21


In the ninth Commandement consider
A true Testimony
1. When the speech is conforme to the thing.
2. When the speech is conforme to the mind.
3. When tis conforme to the thing and mind.
And it is
In a simple affertion which is necessary
When Justice requires
In publick Judgments as
By the Judge.
The Plaintiffe.
The Defendant.
The Witnesse.
The advocate, or Pleaders
The Notary.
The Proctor or Atturney.
Out of Judgment, when we are bound to testifie, by some speciall right.
When charity requires it, when good comes to our neighbour without our own or others equall hurt.
In a promise, which is cald fidelity, whereby we incline to keepe our word given, contrary to which is perfidiousnes, or unfaithfulnesse,
Falle witnesse or a lie, is in
A simple affertion when one speakes otherwise then he thinks, which is
Aggravated
If there be a purpose to deceive.
If a purpose to hurt.
If done in publick, or sacred matters.
diversifyed for among lies is
An asseveration of an uncertaine thing for certaine, though it be thought true.
Concealing a truth when Justice or charity requires it to be spoken.
Subscriptions, testimonialls or commendatory letters against the known truth.
In a promise, if there be not a purpose to doe it; if there be not an endeavour to performe, it is unfaithfulnesse.
An adjunct of a testimony is an Oath, whose contrary is
Perjury
And it differs from asseveration, or protestation which
Is not a second contestation added to a former.
Nor joyned with calling on God: but a declaration of the sincerity of the witnesse, and certainty of his knowledge.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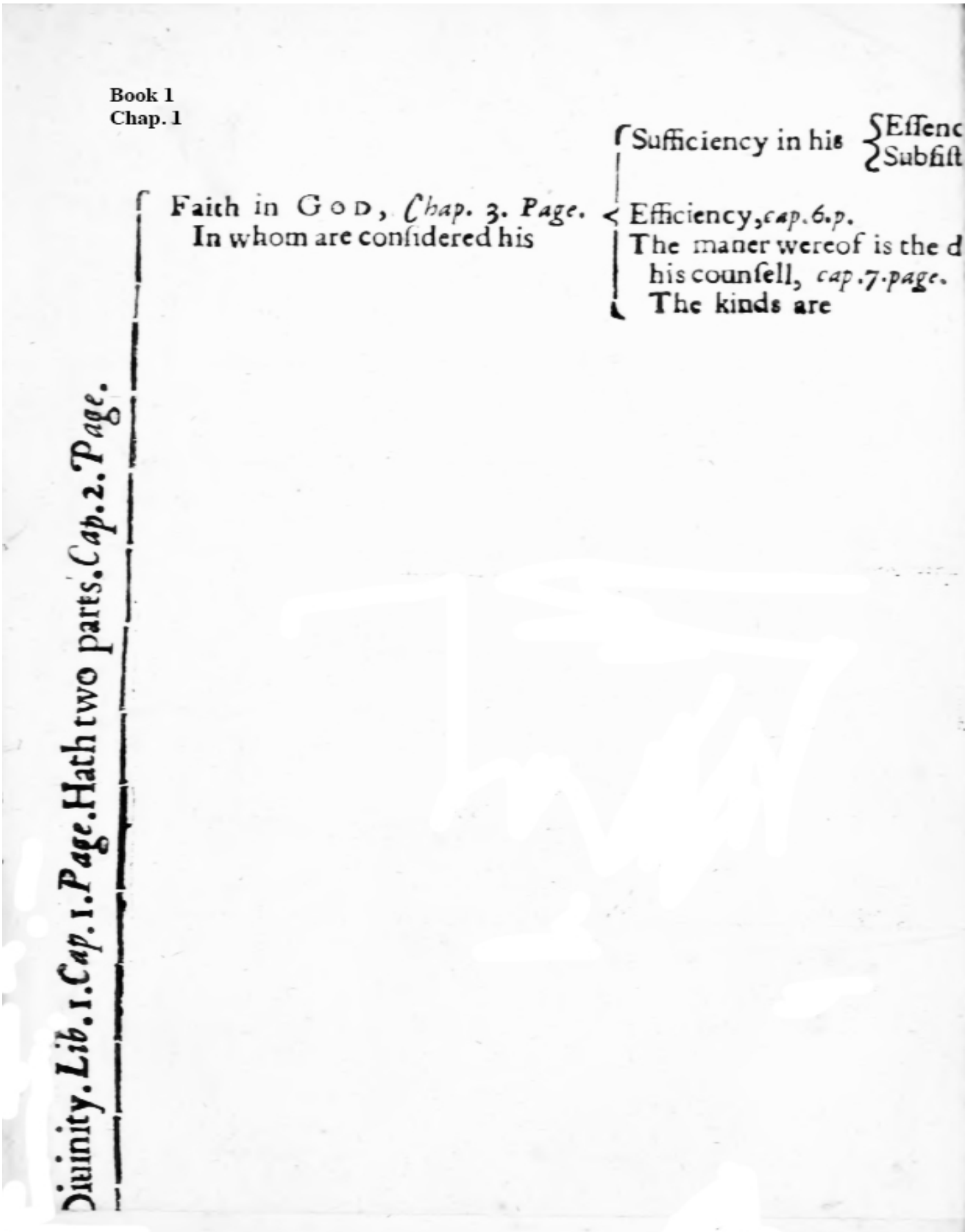
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In whom are conſidered his
Efficiency, cap. 6. p.
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his counſell, cap. 7. page.
The kinds are
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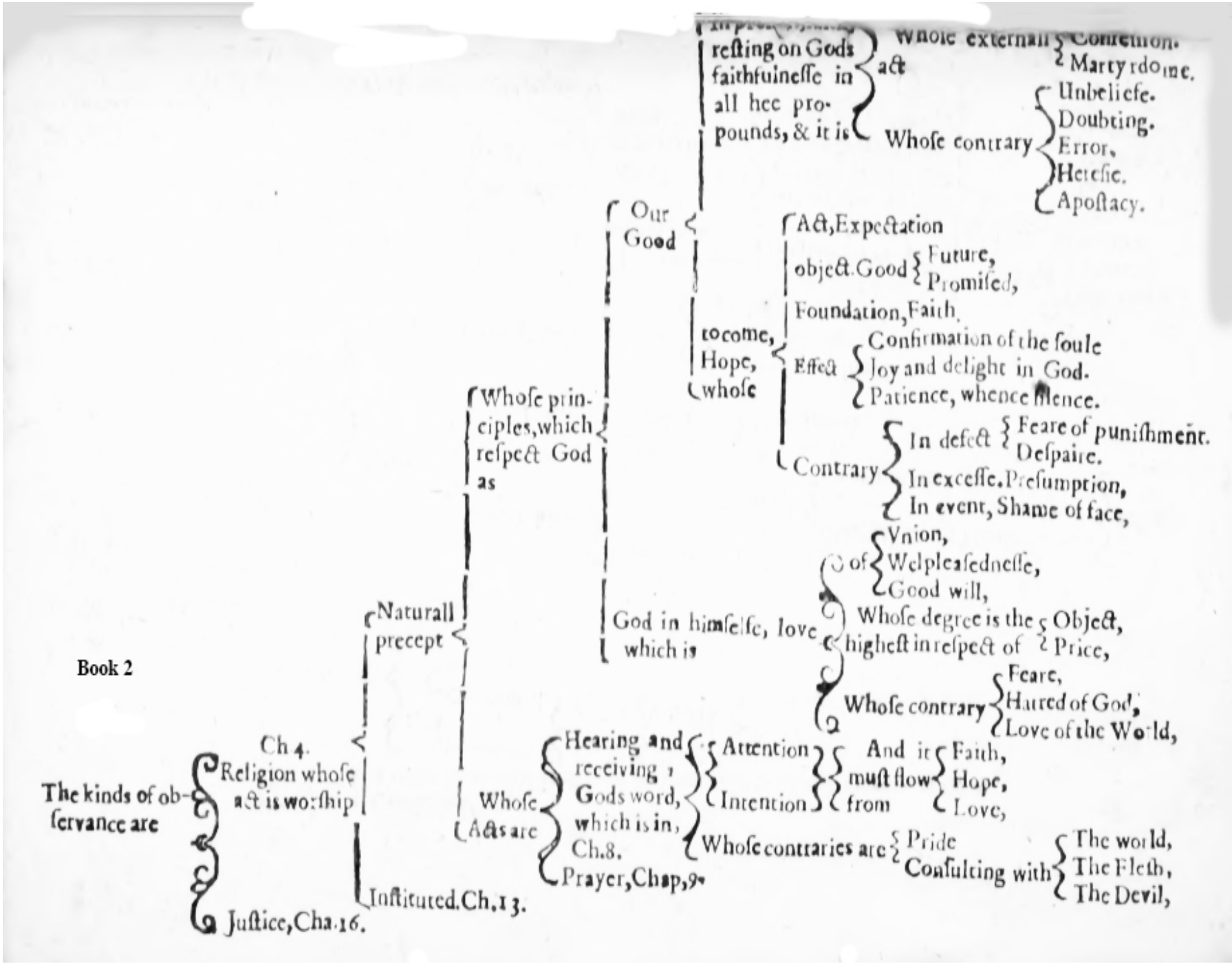
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Intention
And it must flow from
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Love,
Whose contraries are
Pride
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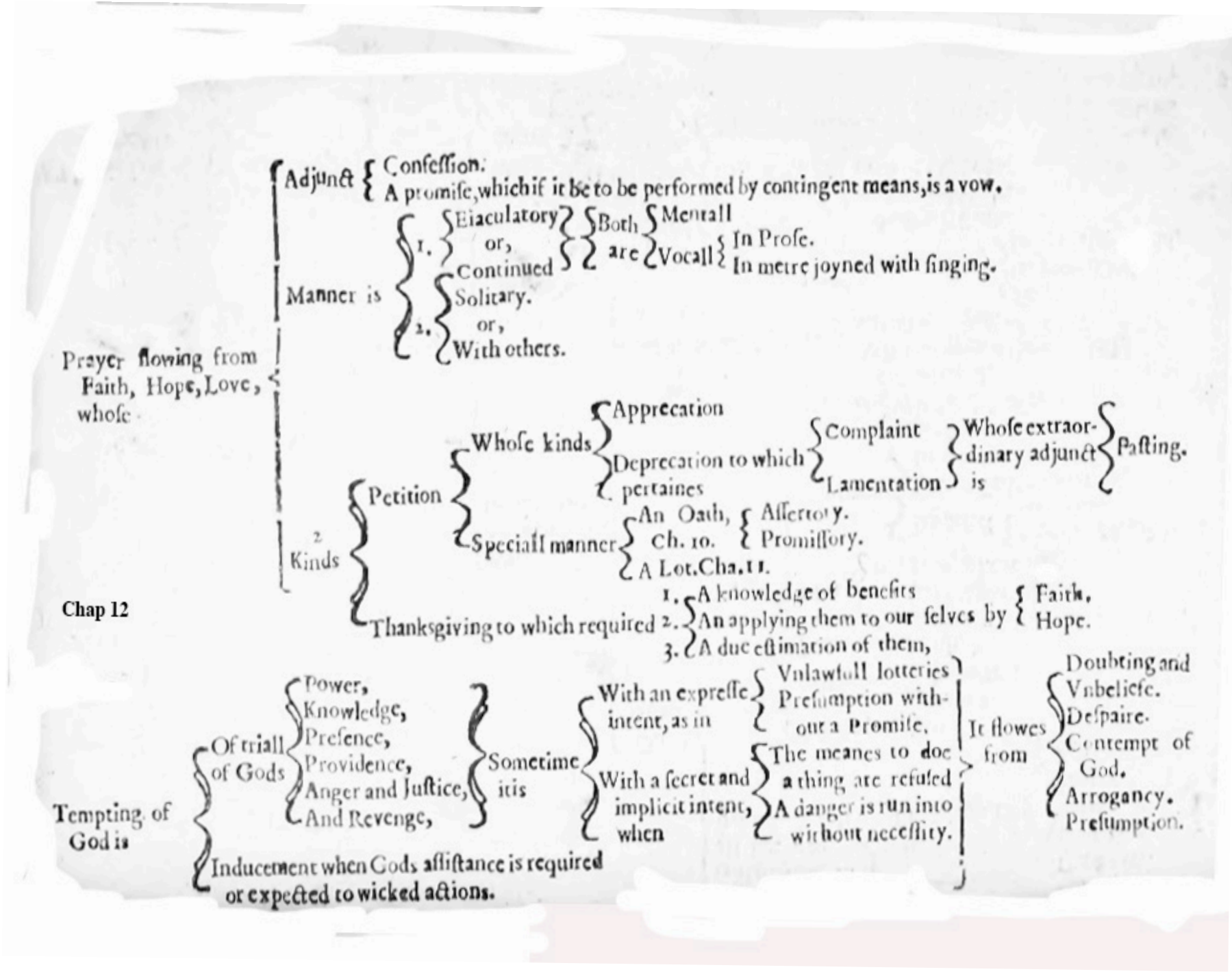
The Flesh,
The Devil,
God in himselfe, love which is
Our Good
resting on Gods faithfulnesse in all hee propounds, & it is
act
Whose externall
Confession.
Martyrdome.
Whose contrary
Unbeliefe.
Doubting.
Error.
Heresie.
Apostacy.
to come, Hope, whose
Act, Expectation
object. Good
Future,
Promised,
Foundation, Faith.
Effect
Confirmation of the soule
Joy and delight in God.
Patience, whence silence.
Contrary
In defect
Feare of punishment.
Despaire.
In excesse. Presumption,
In event, Shame of face,
Of
Vnion,
Welpleasednesse,
Good will,
Whose degree is the highest in respect of
Object,
Price,
Whose contrary
Feare,
Hatred of God,
Love of the World,


Prayer flowing from Faith, Hope, Love, whose
Adjunct
Confession.
A promise, which if it be to be performed by contingent means, is a vow.
Manner is
1. Ejaculatory or, Continued
Both are Mentall
Vocall In Prose. In metre joyned with singing.
2. Solitary. or, With others.
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Presence,
Providence,
Anger and Justice,
And Revenge,
Sometime itis
With an expresse intent, as in
Vnlawfull lotteries
Presumption without a Promise.
With a secret and implicit intent, when
The meanes to doe a thing are refused
A danger is run into without necessity.
It flowes from
Doubting and Vnbeliefe.
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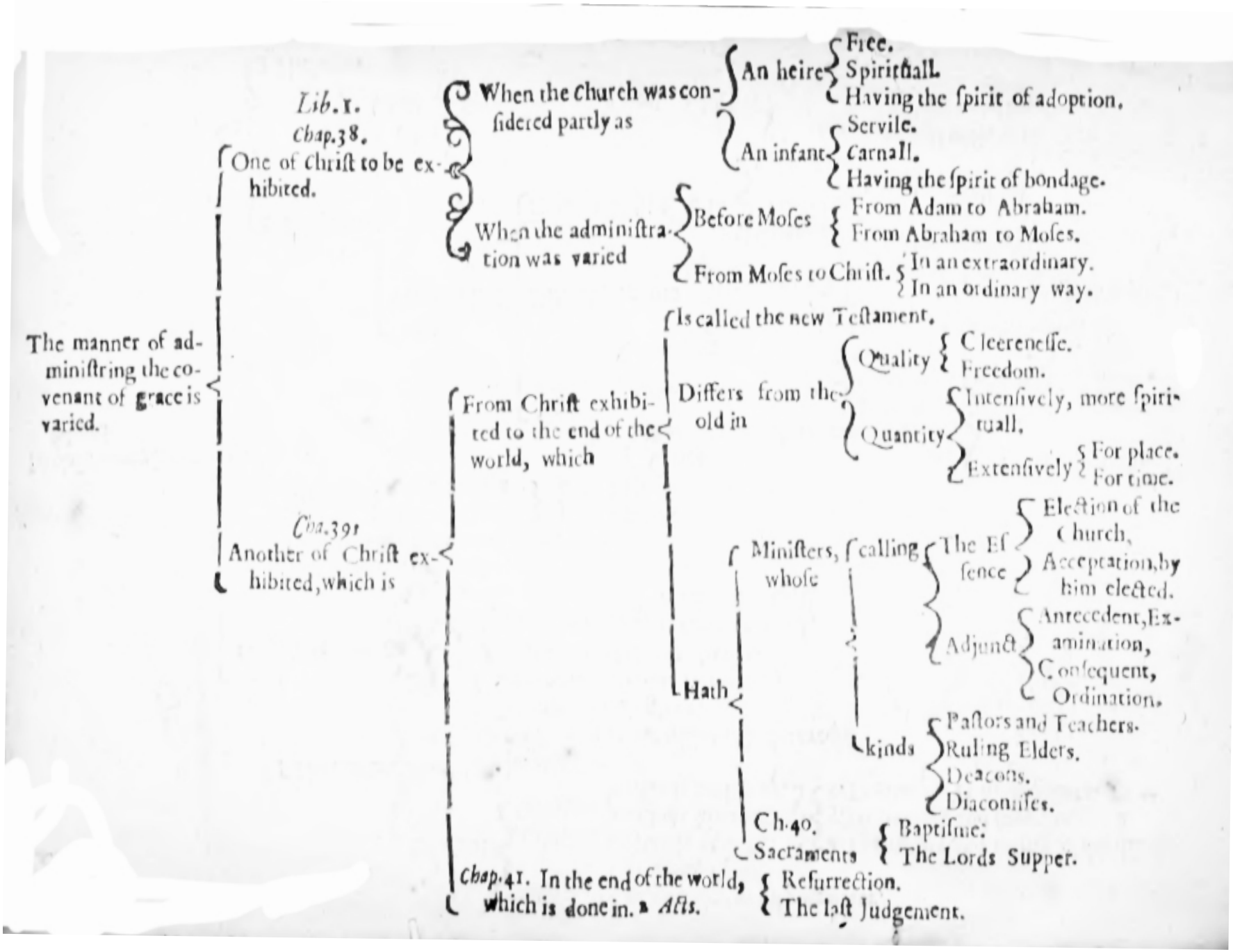
Contempt of God.
Arrogancy.
Presumption.
Inducement when Gods assistance is required or expected to wicked actions.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When the Church was considered partly as
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Free.
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Having the spirit of adoption.
An infant
Servile.
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When the administration was varied
Before Moses
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From Abraham to Moses.
From Moses to Christ.
In an extraordinary.
In an ordinary way.
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Another of Christ exhibited, which is
From Christ exhibited to the end of the world, which
Is called the new Testament.
Differs from the old in
Quality
Cleerenesse.
Freedom.
Quantity
Intensively, more spirituall.
Extensively
For place.
For time.
Hath
Ministers, whose
calling
The Essence
Election of the Church,
Acceptation, by him elected.
Adjunct
Antecedent, Examination,
Consequent, Ordination.
kinds
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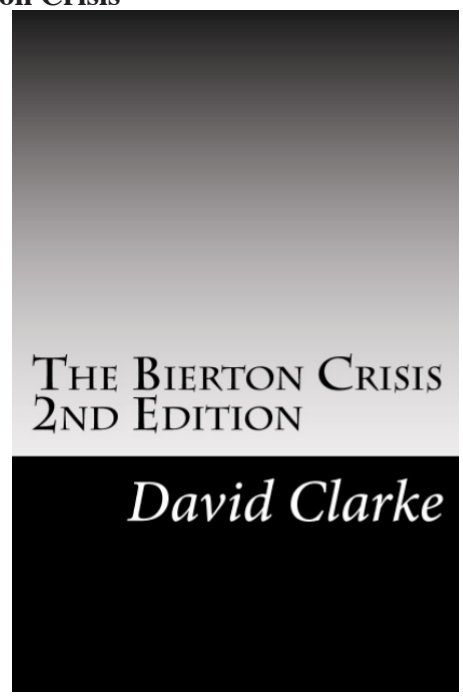
The Bierton Crisis



A Testimony Of David Clarke

Authored by David Clarke Cert. Ed.

The Bierton Crisis is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to preach the gospel in 1982.

The Bierton Church was formed in 1832 and was a Gospel Standard cause who's rules of membership are such that only the church can terminate ones membership.

This tells of a crisis that took place in the church in 1984, which led to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him return.

This story tells in detail about those errors in doctrine and practices that had crept into the Bierton church and of the lengths taken to put matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained.

This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines in December 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel.

On David's return to the UK he learned a newly unelected set of trustees had take over the responsibility for the chapel and were seeking to sell it. The story tells how he was refused permission to re open or use the chapel and they sold it as a domestic dwelling, in 2006.

These trustees held doctrinal views that opposed the Bierton church and they denied David's continued membership of the church in order to lay claim too and sell the chapel, using the money from the sale of the chapel for their own purposes.

David hopes that his testimony will promote the gospel of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of Moses as some reformed Calvinists teach, will be realized by the reader.

His desire is that any who are called to preach the gospel should examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derived the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.

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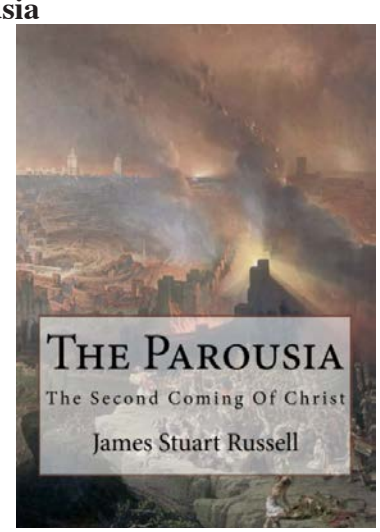
The Parousia



Authored by James Stuart Russell
Foreword by David Clarke Cert. Ed.

A reformation - indeed - a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called Full Preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell's work is a stunning rejection - and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no

mistake, eschatology matters.
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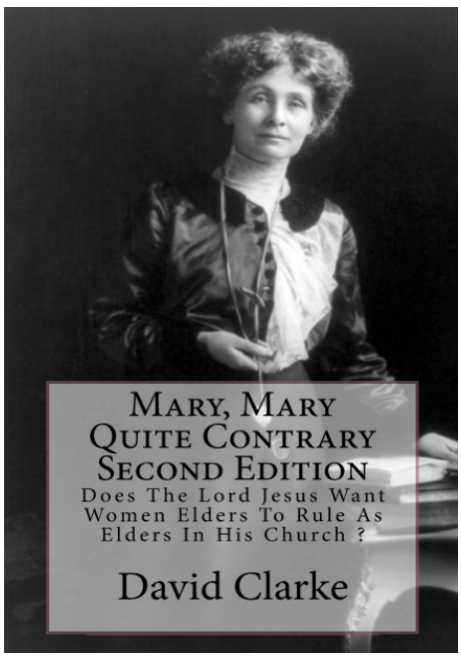
Mary, Mary Quite Contrary
Does The Lord Jesus Want Women To Rule As Elders In His Church ?



Authored by Mr David Clarke Cert..Ed.

This is a true story telling how David Clarke, the author, encountered opposition from the elders of a church, in England who were intent on appointing women as elders. David believed this was wrong and clearly going against the word of God. The New Testament forbids a woman from teaching and being appointed as an elder in a church, with good reason this is not chauvinism but the wisdom of God. It is hoped this book will be a help to many.
We live in a day of rank apostasy. That apostasy is not limited to the unbelieving world because much of it is accepted by the Christian world. David Clarke hits head on one of the tenets of the apostasy which has exploded internationally. A time like this had been prophesied by Isaiah. Isaiah 3:12 (KJV) As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The tenet which David Clarke hits head on is the one of women preachers and women elders in the churches. Isaiah states that women were ruling over the people of God, when the men should have been in leadership roles.
The Scripture states that "they which lead thee cause thee to err." In this book you will find a confrontation between elders and the word of God. When church leaders neglect the truths of Scripture and base everything they believe on as their "personal opinion", then the paths have been destroyed for the Christian, as Isaiah teaches.
One of the outgrowths of the charismatic movement, is the teaching that women are just as qualified as men to be elders and pastors. This is not to say that women are lacking leadership qualities but the Bible is very clear that they are not to rule over men and are not to have rule in the churches. It is unfortunate that many feminized men in the church kowtow behind the concept that disallowing women rule in the churches is not showing them love. The reality is that being disobedient to the commands of Scripture is nothing more than rebellion against God. 1 Samuel 15:3 speaks about rebellion being as the sin of witchcraft. God has given specific instructions concerning the churches and their structure and who are we to claim that we know more than God.
The deep apostasy which many churches have accepted is made visible in this book but not only churches, Bible colleges have also acquiesced to disobeying the Bible and have endorsed women rulers in the church. It is a shame that those who bring the truth are considered the troublemakers in the churches. Tell me, what kind of love do you show someone when you actually help them to be disobedient to God? Will they still love you when they are in hell paying for their sins of rebellion? It is time for Christian men to step up and be men. 1 Corinthians 16:13 (KJV) Watch ye, stand fast in the faith, quit you like men, be strong. This book needs to be in the library of all Christians to help them oppose

the incursion of women rulers in the church. It is still not too late to bring about a repentance on the part of church leaders for allowing themselves to be swayed by false teaching. A strong church obeys God, a weak and dying one disobeys God, regardless of how many attend.

(This is the foreword by Dr. Ken Matto)

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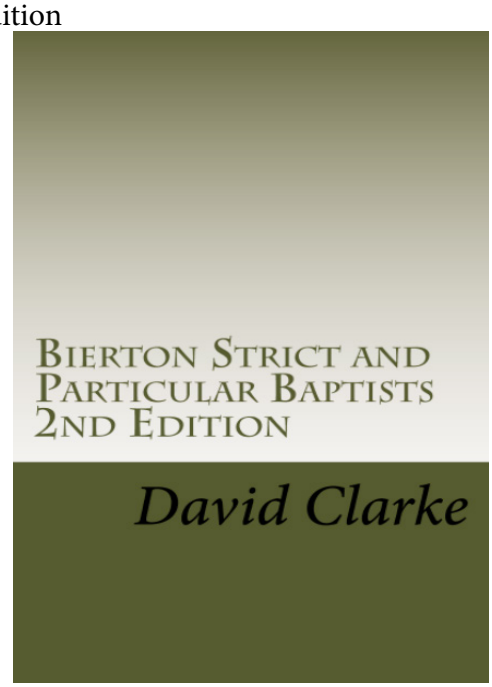
Bierton Strict and Particular Baptists

2nd Edition



Authored by Mr David Clarke Cert.
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5.25" x 8" (13.335 x 20.32 cm)
Black & White on White paper
356 pages
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ISBN-10: 1519553285
BISAC: Biography & Autobiography / Religious

This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60's, living in Aylesbury, Buckinghamshire, where they were MODs and were both sent to prison for and malicious wounding and carrying a fire arm without a license . They were however both converted from crime to Christ and turned their lives around.

This story tells of David's conversion to Christianity in 1970 and that of Michael's conversion, 1999 some 30 years later.

It tells of their time in HMP Canterbury Prison and David's time in HMP Wormwood Scrubs and Dover Borstal. It also tells of David's criminal activity and the crimes he committed before his miraculous conversion from crime to Christ, during a bad experience on LSD, in 1970.

It tells how he became a Christian over night and how he learned to read in order to come to a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature. David tells of the events that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced. It tells how David's educated himself and went on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education.

It tells of his life as a member of the Bierton Strict and Particular Baptist church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel. David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them. David recorded his experience and finding in his book "The Bierton Crisis" 1984, written to help others.

David's tells how his brother Michael was untouched by

his conversion in 1970 and continued his flamboyant lifestyle ending up doing a 16 year prison sentence, in the Philippines, in 1996.

David tells how Michael too was converted to Christianity through reading C.S. Lewis's book, "Mere Christianity", and him being convinced that Jesus was the Christ the Son of the living God. David then tells of his mission to the Philippines, to bring help and assistance to Michael, in 2001 and of their joint venture in helping in the rehabilitation of many former convicted criminals, not only in New Bilibid Prison but other Jails in the Philippines.

David tells how he felt compelled to write this story in his book , "Converted On LSD Trip". once he got news of his brothers arrest, in the Philippines, via ITN Television news broadcast, in 1995. This book was published when he got news of his brothers conversion from crime to Christ in 1999, which was after serving 5 years of his 16 year sentence.

This story is told in their joint book, "Trojan Warriors", that contains the testimonies of 66 notorious criminals who too had turned there lives around, from crime to Christ, 22 of which testimonies are men on Death Row.

David say he believes his story could be of great help to any one seeking to follow the Lord Jesus Christ but sadly Michael died in New Bilibid Prison of tuberculosis, in 2005 before their vision of bringing help to many was realized.

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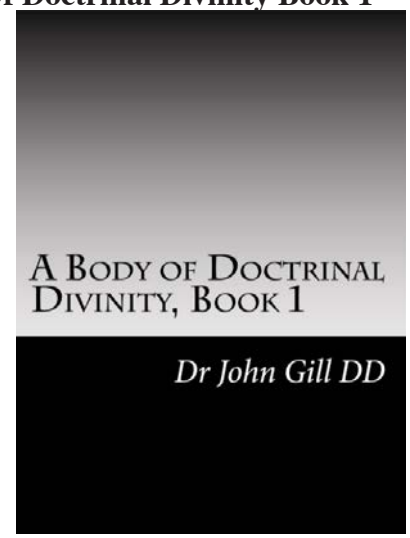
A Body Of Doctrinal Divinity Book 1



A System of Practical Truths

Authored by Dr John Gill DD, Created by David Clarke Cert.Ed

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8.5" x 11" (21.59 x 27.94 cm)

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176 pages

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BISAC: Religion / Christian Theology / Systematic

THIS IS BOOK Treats The Subjects:

Of God, His Works, Names, Nature, Perfections And Persons. And Contains:

Chapters

1 Of The Being Of God

2 Of The Holy Scriptures

3 Of The Names Of God

4 Of The Nature Of God

5 Of The Attributes Of God In General, And Of His Immutability In Particular.

6 Of The Infinity Of God,

7 Of The Life Of God.

8 Of The Omnipotence Of God.

9 Of The Omniscience Of God.

10 Of The Wisdom Of God.

11 Of The Will Of God And The Sovereignty Of It

12 Of The Love Of God

13 Of The Grace Of God.

14 Of The Mercy Of God.

15 Of The Long suffering Of God.

16 Of The Goodness Of God.

17 Of The Anger And Wrath Of God.
18 Of The Hatred Of God.
19 Of The Joy Of God.
20 Of The Holiness Of God.
21 Of The Justice Or Righteousness Of God.
22 Of The Veracity Of God.
23 Of The Faithfulness Of God
24 Of The Sufficiency And Perfection
Of God.
25 Of The Blessedness Of God.
26 Of The Unity Of God.
27 Of A Plurality In The Godhead, Or, A Trinity Of Persons In The Unity Of The
Divine Essence.
28 Of The Personal Relations; Or, Relative
Properties, Which Distinguish The Three Divine Persons In The Deity.
29 Of The Distinct Personality, And Deity Of
The Father.
30 Of The Distinct Personality, And Deity Of The Son.
31 Of The Distinct Personality, And Deity Of The Holy Spirit.

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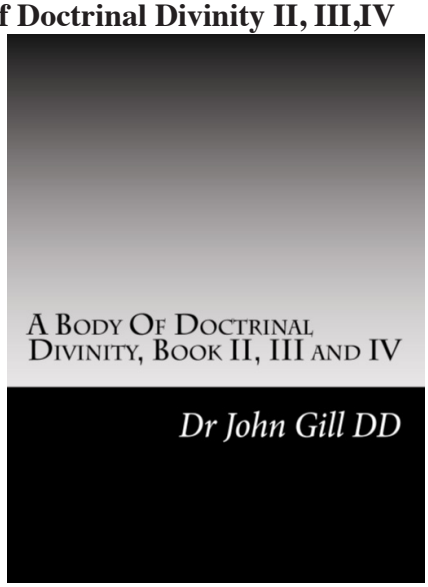
A Body of Doctrinal Divinity II, III,IV



A System Of Practical Truths
Authored by Dr John Gill DD, Created by David Clarke Cert.Ed

The contents of Book II treats the subject of Of The Acts and Works of God
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Chapter II Of The Special Decrees Of God, Relating To Rational Creatures, Angels, And Men; And Particularly Of Election.
Chapter III Of The Decree Of Rejection, Of Some Angels, And Of Some Men.
Chapter IV Of The Eternal Union Of The Elect Of God Unto Him.
Chapter V Of Other Eternal And Immanent Acts In God, Particularly Adoption And Justification.
Chapter VI Of The Everlasting Council Between The Three Divine Persons, Concerning The Salvation Of Men.
Chapter VII Of The Everlasting Covenant Of Grace, Between The Father, And The Son, And The Holy Spirit.
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Chapter IX Of The Part The Son Of God, The Second Person, Has Taken In The Covenant.
Chapter X Of Christ, As The Covenant Head Of The Elect
Chapter XI Of Christ, The Mediator Of The Covenant
Chapter XII Of Christ, The Surety Of The Covenant.
Of Christ, The Testator Of The Covenant
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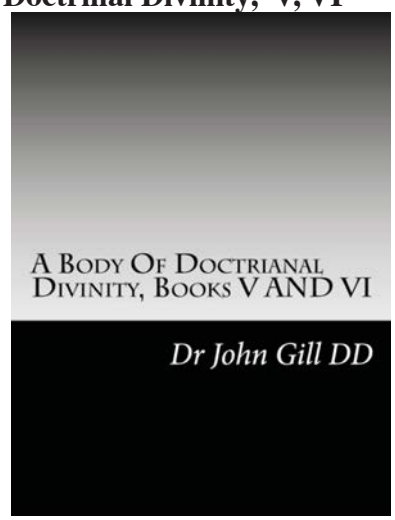

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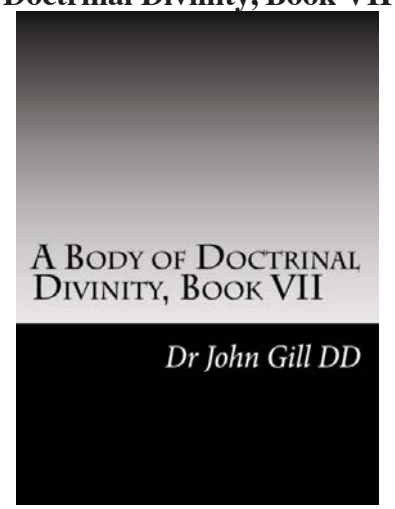

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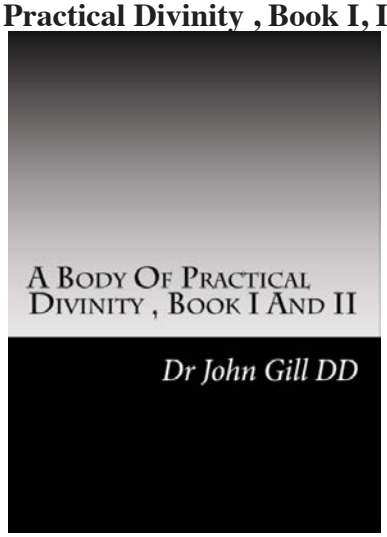

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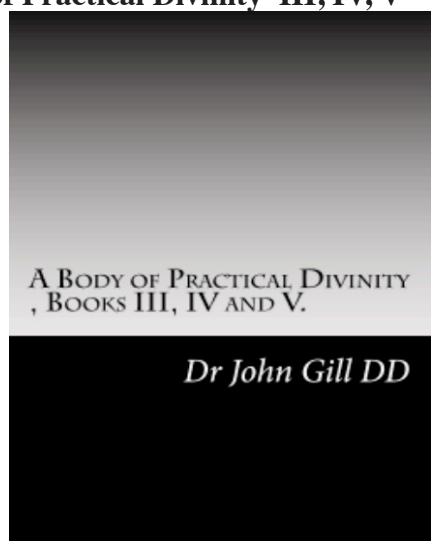

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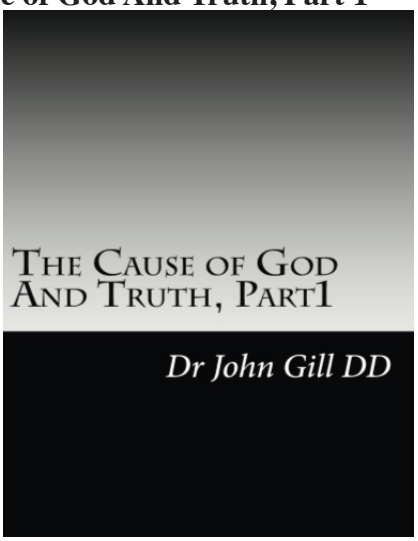

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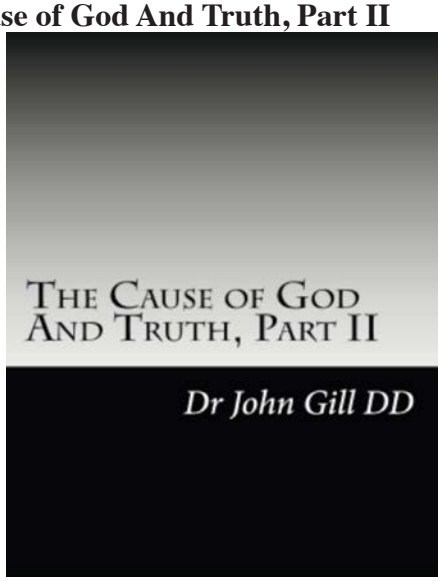

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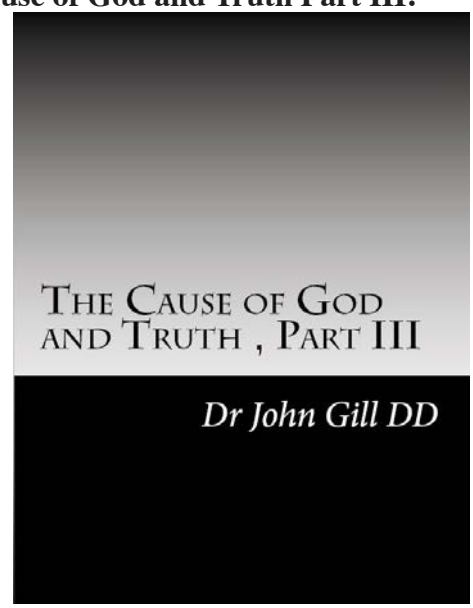

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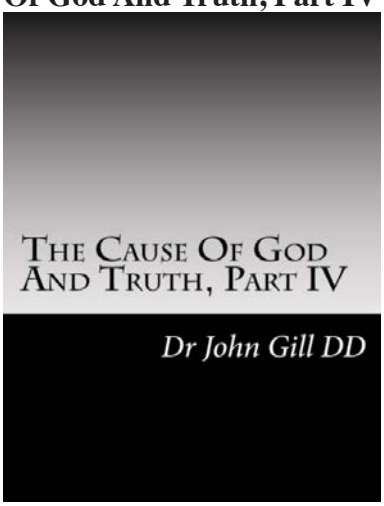

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The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them.

In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

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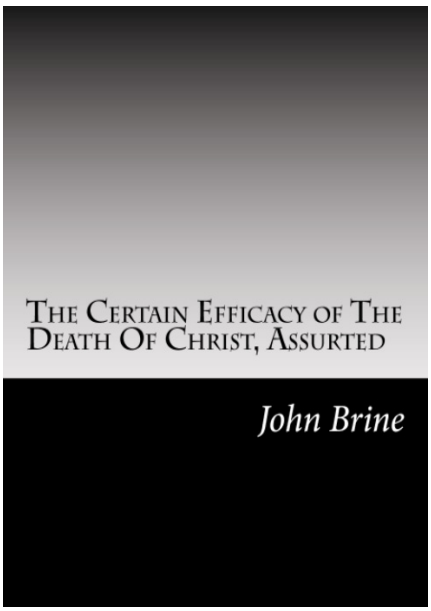

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In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.
In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.
In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.
This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

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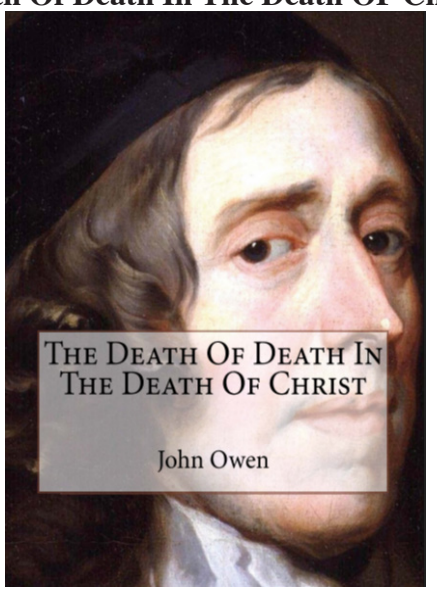
The Death Of Death In The Death OF Christ



John Owen

List Price: $9.99
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
170 pages
ISBN-13: 978-1544793733 (CreateSpace-Assigned)
ISBN-10: 1544793731
BISAC: Religion / Christian Theology / Soteriology
The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is unscriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new

readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be "helpful" to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was "helpful," too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

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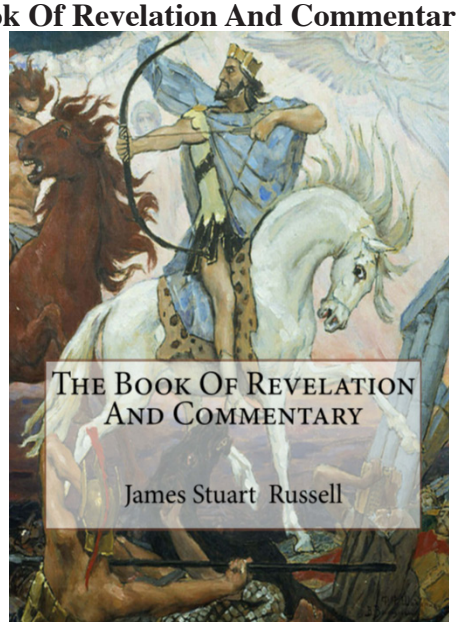
The Book Of Revelation And Commentary



Authored by James Stuart Russell, Created by David Clarke, Foreword by Don K. Preston
List Price: $9.00
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
118 pages
ISBN-13: 978-1973780359 (CreateSpace-Assigned)
ISBN-10: 1973780356
BISAC: Religion / Biblical Studies / New Testament
The book of Revelation has produced many idea's in the minds of men as to what the future holds for mankind and some believe Revelation predicts the end of the world. There are a range of views held by professing Christians about the meaning of the book and some believe much of what is spoken about in the book has yet to be fulfilled.

This book reproduces the The of Revelation written as published in the King James version of the bible and includes a commentary on Revelation, by James Stuart Russell. Russell has already clearly demonstrated, in part 1 and part II of his book (The The Parousia), that book of Revelations is a prophecy about the end of the Jewish age and rule by Moses and that the Lord Jesus Christ fulfilled the promise of his return, to his disciples, at his coming in vengeance at the destruction of Jerusalem in 70 A.D.

We included in this book James Stuart Russell's part III of the Parousia, which is a commentary on the book of Revelation (Apocalypse) in which it is taken as fact that the Lord Jesus came again in Judgement upon old covenant Israel, in 70 A.D. destroying Jerusalem and the Temple, bringing a fulfilling end to the rule of Law by Moses.

Both the Muslim and those Christians holding to a futurist view of the end times are invited to challenge their views.

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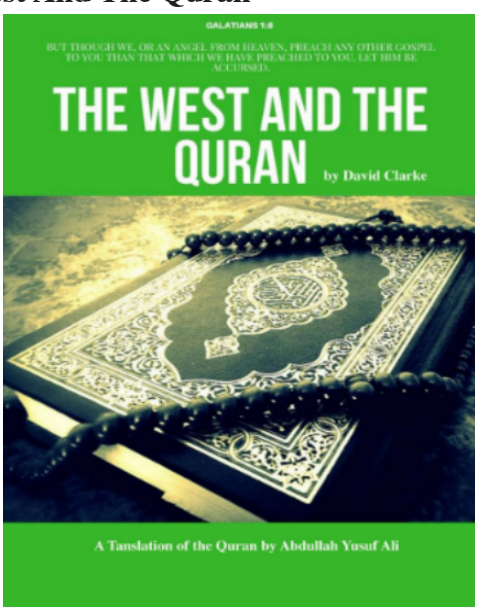
The West And The Quran


GALATIANS 1:8
BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL TO YOU THAN THAT WHICH WE HAVE PREACHED TO YOU, LET HIM BE ACCURSED.
THE WEST AND THE QURAN
by David Clarke
A Tanslation of the Quran by Abdullah Yusuf Ali

Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

List Price: $9.99

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

248 pages

ISBN-13: 978-1548914042 (CreateSpace-Assigned)

ISBN-10: 1548914045

BISAC: Religion / Biblical Criticism & Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the world".

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

"How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy."

Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of

the Prophet rule or live."

He saw the temporal and the eternal tainted by their belief system. "A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity," he wrote.

The second-class status of women also grated at the young officer. "The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men," he noted.

"Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world."

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. "Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome."

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

An Objection Halal Meat

An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

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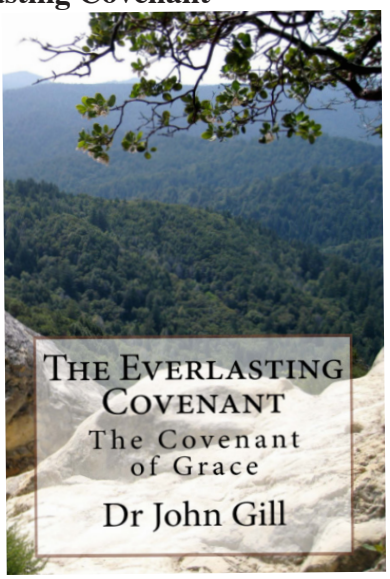
The Everlasting Covenant



The Covenant of Grace

Authored by Dr John Gill,

List Price: $9.98

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

188 pages

ISBN-13: 978-1535011020 (CreateSpace-Assigned)

ISBN-10: 1535011025

BISAC: Religion / Christian Theology / Systematic

This book treats the subject of the Everlasting Covenant of grace. A covenant made between the three Persons Father, Son and Holy Ghost, before the world began. That has been gradually revealed by means of the Old Covenant and the New Covenant as declared by the Lord Jesus and His Apostles. It is by this covenant the whole Israel of God are saved.

Dr. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. He is the only person to write a commentary on each very of the bible and after its completion

wrote his Body of Doctrinal and Practical Divinity from which this subject The Everlasting Covenant is an extract.

This book has be republished by Bierton Particular Baptists with a view to promote the cause of God and truth and to encourage all to read and study the scriptures for themselves. A knowledge of this subject will enable one to be free from the pitfalls of Arminianism

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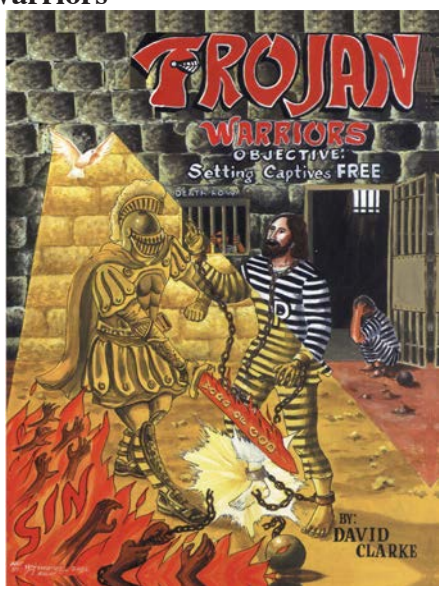
Trojan Warriors



Setting Captives Free
Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke
List Price: $15.99
5.25" x 8" (13.335 x 20.32 cm)
Black & White on White paper
446 pages
ISBN-13: 978-1508574989 (CreateSpace-Assigned)
ISBN-10: 1508574987
BISAC: Religion / Christian Life / General
Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.
They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.
David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.
They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .
This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

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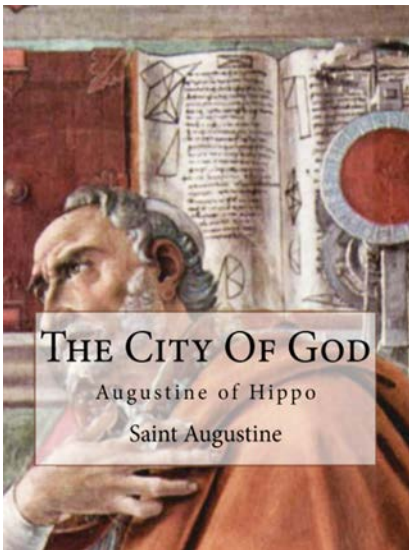
The City Of God:



Augustine of Hippo

Authored by Saint Augustine, Authored by David Clarke
List Price: $10.28
8.5" x 11" (21.59 x 27.94 cm)
Black & White on White paper
272 pages
ISBN-13: 978-1547278985 (CreateSpace-Assigned)
ISBN-10: 1547278986
BISAC: Religion / Christian Theology / Soteriology

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works.

The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin.

Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church.

Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

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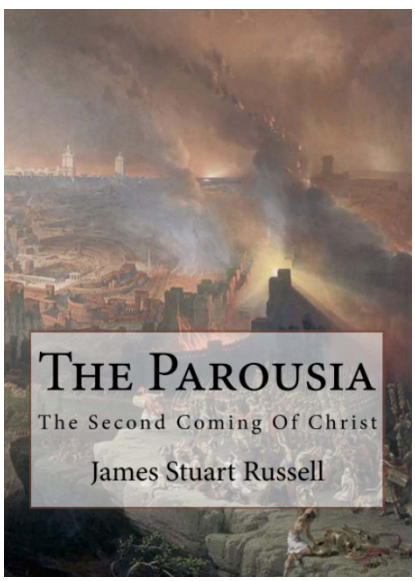
The Parousia 2nd Edition



The Second Coming Of Christ

Authored by James Stuart Russell, Preface by Mr David Clarke, Preface by Dr Don K Preston DD
List Price: $17.85
7" x 10" (17.78 x 25.4 cm)
Black & White on White paper
404 pages
ISBN-13: 978-1519610942 (CreateSpace-Assigned)
ISBN-10: 1519610947
BISAC: Religion / Theology

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final"

conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions. This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

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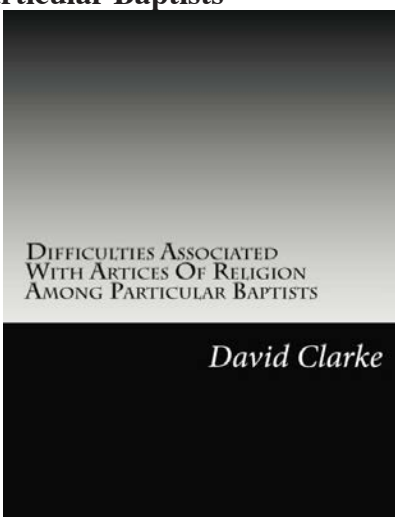
Difficulties Associated with Articles of Religion Among Particular Baptists



Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831,of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

ISBN-13: 978-1532953446
BISAC: Religion / Christianity / Baptist

Available From

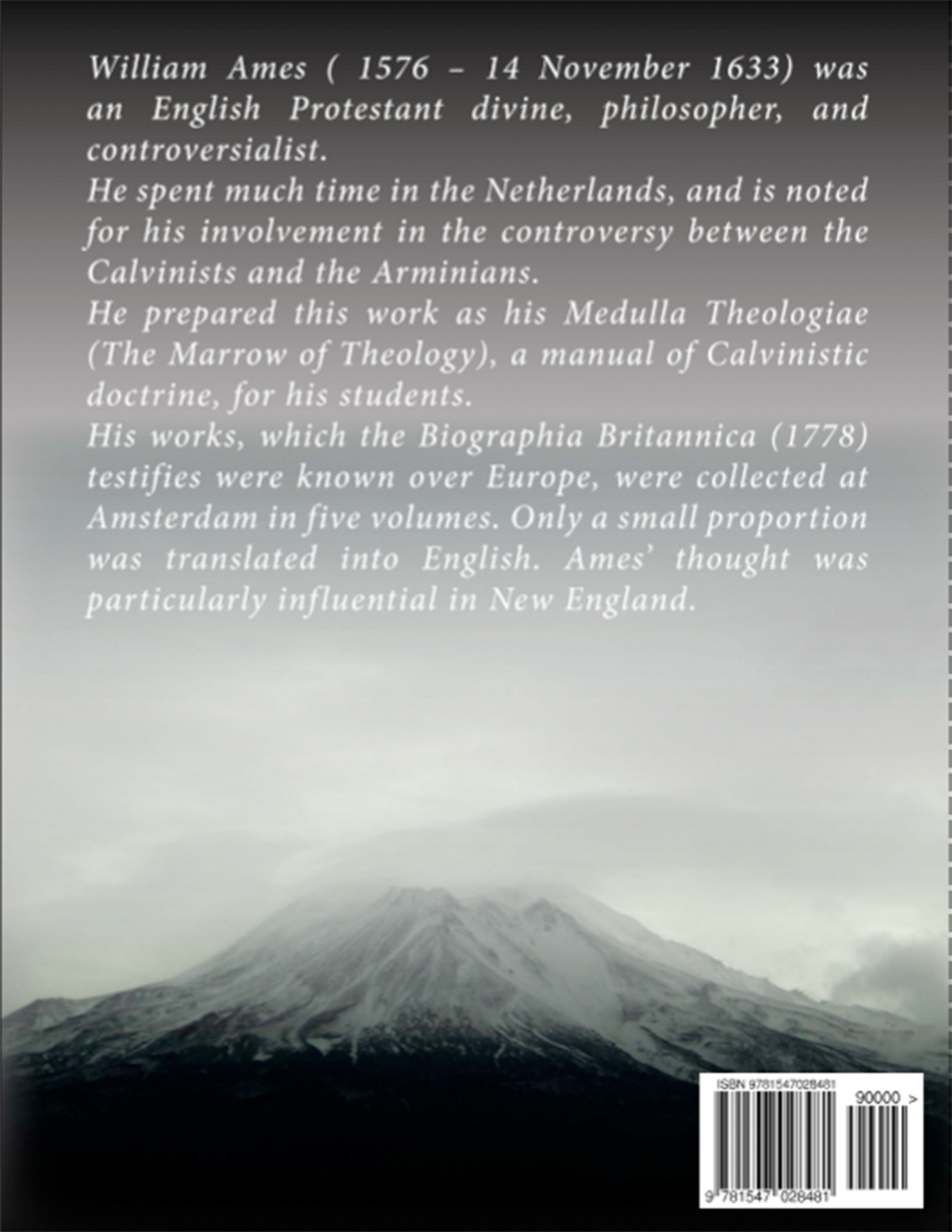
Amazon.co.uk And Amazon.com
Or directly CreateSpace eStore
https://www.createspace.com/7593475

William Ames (1576 – 14 November 1633) was an English Protestant divine, philosopher, and controversialist.

He spent much time in the Netherlands, and is noted for his involvement in the controversy between the Calvinists and the Arminians.

He prepared this work as his Medulla Theologiae (The Marrow of Theology), a manual of Calvinistic doctrine, for his students.

His works, which the Biographia Britannica (1778) testifies were known over Europe, were collected at Amsterdam in five volumes. Only a small proportion was translated into English. Ames' thought was particularly influential in New England.



ISBN 9781547028481